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THE HUNGER OF THE CHURCHES.

WE were not present at the last Annual Meeting of the American Unitarian Association. In the Report of its proceedings appears the following personal allusion, in the remarks which the present Secretary made on that occasion: — "Here are our friends, the Senior and Junior Editors of the Monthly Magazine, who have made a statement. They are not Unitarians, though they sympathize with Unitarians. But what is their position? The Senior Editor adopts some of the views of Swedenborg concerning God and Christ; but he, like our excellent friend whose theology is simmering, believes that the doctrine of three Persons is the same as the doctrine of three Gods. He says that he believes in the Ante-Nicene doctrine respecting Christ. But the Ante-Nicene is the Anti-Trinitarian. I like the position of these brethren. I have no fault to find with it; but to me it seems really a Unitarian position, though they reject that name."

We assume that no slur was intended in our being lumped in with "theology simmering." As we have been for fifteen years a life-member of the Association, and do not

expect ever to be put into its programme again for a speech, we will take this form and method to have our say, for there are some things that crowd upon us as worthy of utterance.

Forty years ago there was a noble band of reformers who broke away from the old creeds and asserted the rights of the churches to a free Christianity. They believed that, while the old dogmas of the Trinity and the Atonement were human inventions and additions, and had had their day, there was in Christianity an undeveloped force, an absolute theology to break forth with fresh energy and splendor after the rubbish of the Middle Ages had been removed out of its way. What this absolute theology was, they never pretended to have discovered entire. It would have moved their indignation to have had their opinions taken and stereotyped for such discovery. They claimed that the churches should be emancipated from the dead past, and that the Bible should be open to all honest interpretation for such discovery to be made. It was the re-affirmation of John Robinson's noble saying: "There is more light yet to break forth from God's holy word."

This was the Liberal Christianity of Channing, Kirkland, Ware, Buckminster, and of kindred minds.\* It was *liberal*

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\* "There are two kinds of Unitarians, and they differ much from each other. There are those who are unable to comprehend the doctrine of the Trinity known as Orthodox, and are shocked by that of salvation by faith alone, and deny these doctrines without substituting for them distinct and precise dogmas. I am one of these. I suppose your father [Judge Parsons], Mr. Buckminster, and my successor, Mr. Thacher, were others. There are, however, Unitarians who go so much farther as to have a system of faith about these things which satisfies them, and they think they are able to understand the whole. But I do not agree with them." — *Dr. Kirkland*, as quoted in the *Memoir of Judge Parsons, by his Son*, p. 320.

"There are some among us at the present moment who are waiting for the speedy coming of Christ. . . . Christ in the New Testament is said to *come* whenever his religion breaks out in new glory or gains new triumphs. He came in the Holy Spirit on the day of Pentecost. He came in the destruction of Jerusalem, which, by subverting the old ritual law and breaking the power of the worst enemies of his religion, insured to it new victories. He came in the Refor-

Christianity, for it was the Gospel liberated from the old ecclesiasticism for a new forth-going out of its interior and inexhaustible life. Moreover, its first principle was charity before faith. It was *Christianity*, for these men never believed nor dreamed of an absolute theology which was extra-Christian, which was to spring up outside the Christian economy, and only recognize it as one of the partial religions to be taken up into one more absolute and comprehending. They believed that Christianity was itself the universal religion, and not a spent force; that it was to open upon the latter ages as the one great power to regenerate man, reform society, and redeem the race. It has been said that they rejected all creeds. They did no such thing. They rejected all *human* creeds as church platforms and tests of fellowship, because they believed that the Bible was the one Divine and sufficient creed, and the only platform for a true church catholic, and that out of its records, left free to honest interpretation, the Christ was to come in his fulness. Their *ecclesia* was Congregationalism, — each church free from synodical domination or interference. Their creed was the Bible, or God speaking to man; and they claimed that man should be free to listen with his own ears. The evidence which they demanded of a true religious experience, was a Christian life.

Never did men occupy a nobler position. Their words reached us, gasping for life within the hard shell of Calvin-

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mation of the Church. He came on this day, four years ago, when through his religion eight hundred thousand men were raised from the lowest degradation to the rights and dignity and fellowship of men. Christ's outward appearance is of little moment, compared with the brighter manifestation of his Spirit. The Christian whose inward eyes and ears are touched by God, discerns the coming of Christ, hears the sound of his chariot-wheels and the voice of his trumpet when no other perceives them. He discerns the Saviour's advent in the dawning of higher truth on the world, in new aspirations of the Church after perfection, in the prostration of prejudice and error, in brighter expressions of Christian love, in more enlightened and intense consecration of the Christian to the cause of humanity, freedom, and religion. Christ comes in the conversion, the regeneration, the emancipation of the world." — *Dr. Channing's Address at Lenox.*

ism. They uttered what we had deeply felt. "There is a Christianity, then, yet to break forth from the Word of God, all-perfect and beautiful, when the clouds of human metaphysics have cleared off." We heard the summons like a trumpet-call. We broke the old fetters, and threw them away. We hastened to the high ground which these good men had marked out. None can tell how goodly seemed the prospect, how much purer the air, and how the lungs delighted to breathe it in. We have stood on it ever since, we stand on it now, and we expect to stand on it as long as we live. It is the ground, we are persuaded, which true and good men will take and are taking, as they feel the sect religions to be partial or tyrannical. It is the table-land on which a great multitude will find themselves, as human dogmas pass away into oblivion, and Christianity is itself revealed.

"Unitarianism" is a word of more doubtful and restricted meaning. If it were a synonyme of Liberal Christianity we should have not the least objection to it, and as a definition (etymologically) of the first truth of religion, it is exactly what we believe. But who does not know that many have appropriated the name as descriptive of a set of opinions which have petrified into the implied creed of a sect? Unitarianism is claimed as involving the belief that "Christ is not God," and that the Bible is not itself an infallible revelation, but only the human "history of a revelation." Those who are called by the name Unitarian, and who hold the essential Divinity of the Lord Jesus Christ, though along with the strictest unity of God, are very politely reminded that they are "riding two horses," that they are "coquetting with the Orthodox," that they are "looking over into their neighbor's fields." Very well, we relieve these brethren of their anxieties and reject the name. We would gladly bear our full share of any odium that comes from a rejection of the old orthodoxy, and a full belief in a catholic Christianity; we would take upon our shield any number



of the javelins which Bigotry might choose to send, and we do not doubt the opportunity will be given us. But it is asking rather too much of us to take the javelins from without, and at the same time be punched and elbowed from within; and when it comes to that, we go higher up than Unitarianism, or sect, or clique of any sort, and take the high ground of a liberated Christianity, where we can develop our whole thought, and where there is room for the whole New Jerusalem to descend.

That it is descending into all good and true minds with growing power and effulgence, making the old lines of division to be pale and tremulous, is to our eyes patent enough. That it will include Swedenborg, and more than Swedenborg, we firmly believe. That it will have power to melt the heart and mould it anew, and transfigure the life, and shape its own ecclesiasticism from the Christ coming from within, and be manifest to the world in charities so broad and heavenly and warm as to rebuke the hard Judaism of the existing sects, will be plain enough to those whose minds are open to receive its genuine spirit.

The Unitarianism that draws in and shrivels down into these negations has, to our apprehension, three radical deficiencies; and unless these be supplied, Christianity as a universal faith, bearing riches and blessing to the nations, must go on without it. We trust that what we say will not appear invidious, for though we reject the name Unitarian in the restricted sense that men now use it, we stand fairly and immovably on the ground of Liberal Christianity, and claim to belong to the original household; and as such we are speaking from within, fraternally and in sympathy with wants which we have felt, and which we know a great many others feel, — not from without, in the way of hostile criticism and denunciation.

*Unitarianism needs a Christology*, — one which shall reveal God and bring him home to the heart of the believer in relations that are personally dear and tender. Why can we

not understand that any amount of talk and teaching *about* God as a Father does not effect this and never can? We do not need to be told of God's goodness, but to have that goodness borne in upon our souls with such tidal fulness as to cleanse us of evil, and warm our devotions, and make the Lord the one power within us to sway our faculties. That Christ was not God, in that the assumed human nature through which the Divinity at first acted was not Divine, is what all Christians believe. That Christ was and is God, in that his inmost being was and is the essential Divine and not merely an inspiration from it, and in a sense that Unitarianism has never fathomed, Unitarianism ought, we think, to be humble enough to believe possible. That herein he *is* God, brought divinely near to us and infolding us within the quickening sphere of the Godhead, and bringing to bear upon us the great redemptive force of the Gospel, there are multitudes in all the sects who not only believe, but know. And they believe and know that herein is the chief power whereby God lays hold of them to change them into his likeness and make them feel the thrills of his tenderness and love. That the Christology of the Gospel has been overlaid with grievous errors, and been shorn of a great deal of its power by theories of Tritheism and imputed righteousness, is sadly true. But cannot Unitarians nevertheless have the candor to see and acknowledge that there is, and always has been, a power here which they miss of when they shrink into these negations, — that without it love waxes cold, that piety becomes Jewish rather than Christian, and loses depth and tenderness, that God is far off and impersonal, and his "Fatherhood" withdrawn behind a cloud and a veil, that morality is stoical, that prayer goes up without answer, that the Church loses its hold on common minds, and church-extension ceases altogether? We do not say that this is always so, but we ask, Is not this tendency so swift and constant as to show that one of the great moving powers of the Gospel is in abeyance? And can

they not acknowledge that in the fact of the Divine incarnation there is a truth or a cluster of truths, which they of all others need to know and to apply, — that there is a Christology which they of all others need to learn, a Divine humanity in which God comes home to our own fallen humanity and raises us up and puts into our mouth a new song?

*Unitarianism needs a Pneumatology.* — Plainly it can never become a religion of the people till it has one. It is mightily chary and reserved about a spiritual world, and thinks that St. John was romancing or dreaming when he wrote the Revelation. It fears a ghost like a child whistling through a churchyard. On the side of a spiritual world it is mainly negative, or lost in sounding generalities. Nothing definite is revealed, it says; ignoring all that portion of the Scriptures where the world of mystery has opened its wonders. It ignores Swedenborg, thinks he took rather too much strong coffee and saw "visions"; prefers to keep its own eyes shut, and leap off in the dark when the time comes. We presume that most Unitarians believe, in the simplicity of their hearts, that the greatest psychologist the world has ever seen was engaged mainly in talking with spirits, and are ignorant of the fact that his whole system of pneumatology was evolved from the Scriptures by a rigid application of the essential laws of language, and that the "visions" are incidental, and merely illustrative of the universal principles of being. No church ever existed, or ever can exist, without a pneumatology; for it cannot prepare men and women for immortality unless it knows what sort of an immortality they are to have. Catholicism found the main source of its influence to be here, and by its perverted pneumatology it ruled the human mind, and rules it yet as no church ever did before. One of the main sources of Protestant influence is here. Calvinism, without its heaven and hell and its day of judgment, could never get up a single revival. It is the pneumatology of a church which forms the ground

of its richest and most popular literature, which creates its poets and inspires their themes. That of Catholicism flowered forth in the poems of Dante and Tasso, and in a devotional literature singularly fragrant with the air of a spiritual world. That of Puritanism culminated in the great poem of Milton and in the hymns of Watts, and these still furnish the imagery for faith and hope and fear to lay hold of. Heathenism itself never furnished a great poet, unless it had faith in the super-sensual definite enough and strong enough to furnish him with the machinery for his imagination to work. If Homer or Virgil had been deprived of this, their epics would have been nothing but plodding prose. The *Iliad*, instead of being a Bible to every Hellenist and a song to all ages, would have been a string of annals about the siege of Troy, and the land of Greece would have been no fairer than common earth, unless her mountains and groves had borrowed a supernatural light, and been peopled from her beautiful mythology. Modern Spiritualism, with its one million or more of believers, is the common mind — the Gentile portion — groping for a pneumatology; and it will accept of Necromancy, with all its crudities and ghostly mutterings, rather than have none at all. Unitarians are the only sect that ever undertook to do the work of a church without a pneumatology; and continuing thus, their religion must be utterly powerless to furnish a literature in which both reason and imagination perform their great offices, the latter just as much the means of a true faith as the former, — a literature in which the loftiest poetry shall have more of truth than the soberest prose, — inspired by a faith which is not only "reasonable," but whose eye is open and gazes on the Throne and the royalties beneath it, and whose wing beats upon celestial air.

Suppose that Unitarianism, cribbed in by such conditions as we have indicated, should find that, by some fortuity, a great poet had arisen up in the midst of it, — not a day-songster, but a bard whose imagination had the Mil-

tonic sweep and grandeur ; what on earth would it do with him, or how open to him the chambers of imagery ? Milton, some time in his life, may have been a Unitarian, but he certainly wrote *Paradise Lost and Regained*, and his immortal song of the Nativity, under the afflatus of Puritanic conceptions of God and a spiritual world, — yes, and a Puritan faith in them also.

*Unitarianism needs a Rule of Faith and Life.* — “The Bible is not the word of God, but a record and a history of it.” Which part of it, and how much ? If we are to have any authority but the inner light, where is it ? The position of Unitarianism in regard to the Bible strikes us as anomalous and untenable. An infallible rule cannot be conveyed in a human and fallible record. If St. John dreamed when he wrote the Apocalypse, might he not have been somnambulic when he wrote his Gospel ? If the four Evangelists gave us the superstitions of the times in respect to the demoniacs, how much of superstition mingles in their account of Christ’s birth and resurrection ? If, as Mr. Norton thinks, the story of the Magi is Oriental fable, what may the story of the Ascension and the songs over Bethlehem also be ? If Genesis gives us bad geology, and David’s Psalms bad morality, may not all together give us bad theology ? Where shall we cut out David’s cursings, so as to leave his other lucubrations without seam ? Are we not remanded to our own intuitions to find out the good and the true ? and is there any consistent ground between a Bible of plenary inspiration and authority, and the Bible of Mr. Theodore Parker ? Do not these questions point to the inevitable necessity of a system of interpretation itself Divinely authorized, which shall evolve a spiritual sense from the rugged literalism of the Bible, — which shall prove itself by its own workings and grand results, and show what is Bible and what is not, what is the Divine work and what is human, — which shall not contradict reason, but strengthen it, guide it, and uplift it from its grovellings and gropings

into the clear sunshine of God revealed? We must have this, giving us an infallible rule from without to test and to clarify the light within, — or else we must fall back upon natural religion and intuition, and trust to these alone. Which we are coming to, we cannot doubt. The latter alone, fallen and unregenerate as man now is, is a taper light, uncertain and dim, struggling up through the chaos within him, often confounded with the lurid gleam of his own self-love, often going out in darkness. The former is the Divine Reason let down upon man's reason, and making it brighten to the perfect day.

In all this we may be misunderstood. We cannot help it, for we must say it. We are sick enough of the self-complimentary style. We believe that in the prime essential of a genuine catholic Church, — the charity that places the life first and the belief afterwards, and insists on the great principles of human brotherhood, — the Unitarian communion is in advance of all others, and for that reason might be, and ought to be, in advance of all others in the vital reception and application of a humane and universal Theology; for without a theology to give to charity form and perpetuity, and make it recuperative, and lead it on to the grandest issues, all the good in a denomination becomes evanescent, lacks aim and concentration, and is finally dissipated and lost.

We had written this before reading Dr. Bellows's late Address, which he entitles, "The Suspense of Faith." As a criticism on the stand-still of Unitarianism, all must admit that it evinces remarkable insight and ability. But when the writer comes to the work of construction, the contrast is striking enough, and he has too much good sense not to feel and acknowledge his utter weakness. It is plain enough, that something more than the agglomeration of individuals, with a ritual and holy days, is necessary to constitute a Church; that without a living theology as the means of bringing God into it, it would only be the corpse of a

Church, laid out with splendid decorations. Whence is to come that living theology which alone can "illuminate the holy symbols"? — a question which must receive a definite answer before the "New Catholic Church" can arise.

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ATHANASIUS.

## A SKETCH.

THE first half of the fourth century contains some of the most important dates in Church history. Arius, a presbyter and pastor of Alexandria in Egypt, was deposed for heresy by his bishop, Alexander, A. D. 321. The great Council of Nicæa met A. D. 325, and the development and final triumph of the doctrine of the Homousion or Consubstantialism belong to the same period.

Removed as we are by a distance of fifteen centuries, we are puzzled to know how a controversy about the Essence of the Son could have absorbed so much of life and experience. But a sound theology was religion then; and the deepest piety employed itself in shaping formulæ.

The Church had passed through the first ordeal. Christianity as a power was no longer questioned. How to work up the elements into a conscious unity, to give the word *Church* a definition that should be known and read of all men, this was the great work into which the energies of the time entered and expended themselves.

Athanasius, who became the central figure around which the contending parties fought, was born at Alexandria, A. D. 296. He was about twenty-five years old when Arius was deposed from office; an amanuensis of Bishop Alexander, and consequently a member of the Bishop's household. How early in life the youth was dedicated to the Church, is not known. That he was given to the Bishop



by his parents when very young, is evident from the confidence which was placed in him while yet a young man.

There is a story (as is always the case with men who become leaders in history) concerning the childhood of Athanasius. The boy was observed *playing church* one day, much to the amusement of all his comrades. He himself as bishop, the other boys as catechumens, deacons, presbyters, &c., were doing everything in perfect imitation of an ecclesiastical college. This proceeding happened under the eye of the Bishop Alexander, who was watching them from the window. "Hitherto," says the account, "Alexander was well content with the children's sport; but when he saw them take upon themselves to administer what he thought resembled the sacred and solemn rites of the Church, and the most hidden and concealed mysteries of religion, he sent some one of the clergy who happened to be at his house to inquire into the meaning of the action. The children were found to have done everything so accurately, Athanasius baptizing in due form those who had not been baptized before, that confirmation by the higher powers was considered all that was necessary to complete initiation. The children were recommended to their parents to be set apart for the Church, and thus Athanasius in due time became a member of the Bishop's family.

The youth, first as private secretary, afterwards as deacon, proved himself of great value to Alexander. He was admitted into his private counsels, and he assisted in the most important controversies.

When the great Council to settle the dispute about Arius was called, which was to be hallowed by the presence of Constantine himself, Athanasius, as the attendant of Bishop Alexander, came into prominent notice. Here, although only a subordinate officer of the Church, in the presence of the great Roman Emperor and more than three hundred bishops from all parts of the world, he dared to present him-

self, and actually maintain the position, as champion of the Trinitarian party.

If the accounts are to be relied on, Athanasius was not more than twenty-nine years old at this time. That a young deacon was able to command such attention and notice at this council of bishops, furnishes the highest proofs of his talents and ability. We are not to suppose, however, that the triumph of Consubstantialism, by an overwhelming majority, is due to Athanasius. The Trinitarians were by far the larger party; Arians and Arianism lacked unity from the beginning. Their weakness throughout is the want of clear definition. The party whose cause Athanasius espoused, on the contrary, possesses all that advantage and measureless superiority which comes from a clear, positive idea.

Athanasius, from birth to the Council of Nicæa, knew nothing else but Consubstantialism. His intimate connection with Bishop Alexander is of itself the best warrant of his orthodoxy. The very occasion which brought Arius into notice, and which cost him his presbytery, being an attempt to deny the statements of Alexander, makes this disturber of the faith all the more offensive. Athanasius calls him accursed, impious, and all the other euphonious titles which as a vigorous Churchman he knew how to use.

From the beginning, therefore, the party which was destined to triumph owned Athanasius with all the sincerity of his being.

It is impossible to separate the life of this great man from that of his age. He is one of those whose biography is synonymous with history. We find him associated with the Bishop of Alexandria up to the Council of Nicæa, and find his life to have been moulded and shaped after the strict orthodox pattern, in the immediate presence of the good Bishop. A short season spent with St. Anthony the Eremite only served to strengthen still more his Trinitarian tendencies.

On his return from the Council, with the eyes of all Christendom fixed on him as the man of the future, Athanasius is forced to assume the bishopric left vacant thus early by the death of his patron. Alexander lived but six months after the return, and when on his death-bed expressed the wish that Athanasius should be his successor. The youth of the man, the greatness of the office, at this time third in rank and importance throughout the Church, made him at first exceedingly reluctant. But the voice of the people would not be silenced by any other. Athanasius was placed on the episcopal throne in 326.

The period of storm and struggle now commences, and throughout we find in Athanasius a man fully equal to the times. Milman the historian, in speaking of the great controversy, says : " It is possible that, but for the rise of *one inflexible and indomitable antagonist*, the question might either have sunk to rest, or the Christian world acquiesced, at least the East, in a vague and mitigated Arianism."

We must not forget, in this connection, that the cause did as much for those who espoused it as they themselves for it. Athanasius had by far the best side, and when we find him the firm, consistent defender that he was, we do well to consider how much better the chance to be clear and firm. Athanasius always had the people to sustain and defend him for this very reason. They could always understand where he stood ; and the sincerity, the piety, the truly strong character of the man, made his presence a power which his enemies knew not how to equal.

This decision at Nicæa, by which Arius and the two who dared to remain true to him were banished, and Trinitarianism apparently a complete triumph, proves soon to be no settlement of the question whatever. The Emperor Constantine, who had made a banquet at the close of the Council, and feasted the bishops to fulness, so that the grosser part thought of nothing else but the Millennium, was soon more perplexed than ever. A man more concerned for the

things which make for outward peace than for anything else, with no inward consciousness of the mighty difference between *Homoousion* and *Homoiousion*, he began to relent and to regret the severity which had made him a mere partisan. "Why not let the wheat and the tares grow together till the harvest. Have I, a Roman Emperor, become the servant of Trinitarians, a party in the Church for the most part confined to the West, and am I allowing my own subjects at home to be trampled under foot? Let Arius be recalled, and let us quarrel no more about mere words; I am determined to be vexed no longer."

But Athanasius, whose very religion was the conception of the Son as one with the Father, persisted with his whole soul against acknowledging Arius as a Christian. Though an hundred emperors command him to receive the heretic, he cannot so prostitute the true faith.

The opportunity is now at hand for the enemies of Athanasius to accomplish his banishment. They accuse him before Constantine of the most heinous crimes. Licentiousness, plotting with a conspirator, profanation, murder, are laid at his door. The monstrous absurdity of these charges is a monument to the integrity of the accused. Athanasius was really so blameless and powerful in worth and duty, that nothing reasonable could be trumped up anywhere against him.

His personal presence to answer some of the gravest charges so overawed and chagrined the Emperor, that he dismissed him with a feeling near to reverence, calling him, in a letter to the church at Alexandria, "a man of God." Nothing of an ecclesiastical character could influence Constantine against him. On preferring the charge of conspiracy, — a conniving to cut off the supplies of corn which came from Alexandria to Constantinople, — the Emperor consented to banish. Even a consent on this charge was probably with a view to getting rid of a most troublesome subject. Be this as it may, Athanasius was banished in

336 to Treves, or Trier, a town in the remote province of Gaul.

Any attempt to give the proceedings of the Councils at Tyre and Jerusalem by which this banishment was brought about, is impossible within the limits of a mere sketch. A simple abstract of these stormy times must serve for the whole.

Within a year from the date of Athanasius's banishment Constantine died, and the administration of the Empire fell into the hands of his two sons, Constans and Constantius. The former ruled at the West, the latter at the East. Constans, by reason of his position probably, became a defender of Trinitarianism, while Constantius entered with a true Oriental fervor into the ranks of the Arians.

We have now reached the central period of the great struggle, — a controversy in which one Emperor is arrayed against the other. The two parties are nearly equal. Successive Councils, first on the one side, then on the other, persist in maintaining that the true Church is theirs, and Heresy the only name which with any justice can be applied to the opposition.

The banishment of Athanasius to the West affords the great Trinitarian leader ample opportunity to make and strengthen friends. He is received and cared for by Constans with marked attention.

During this banishment, — which did not last more than eighteen months, — the death of Constantine the Great, the sudden and somewhat remarkable death of Arius, which preceded it, and the earnest petitions of the Alexandrians, all contributed to make sure a return of Athanasius, even with triumph. Constantine himself is said to have relented in the Bishop's favor, and was prevented only by death from ordering his return. This seems somewhat remarkable, as indicating how little the Emperor knew or cared about theological distinctions. If he could only cease from trouble and be at rest, the ends of government and religion were an-

swered, as well as admission to heaven. He suffered baptism, according to Church history, when about to die, by reason of much importuning, in much the same spirit in which he maintained Church institutions through the previous years.

The Emperor Constantius ordered the return of Athanasius in less than two months after Constantine's death. Church historians have painted the triumph of this return in vivid colors. The Alexandrians, who had refused with indignation the officers sent by the Arians, met their friend and loved one with the noisiest demonstrations. Athanasius was borne through the city amid processions and festive cheers, thus entering the field so dear to his heart with every encouragement.

All this was aggravating beyond measure to the opposition. They fought against Athanasius with new fury. He was accused of insolent assumption, — of forcing himself on the Church in defiance of a most solemn Council, which had pronounced against him, using the authority merely of a recall by the *Emperor*, not by the *Church*.

The dedication of a new church edifice at Antioch affords another opportunity for a Council, A. D. 341, hardly more than three years after Athanasius had resumed the bishopric. Matters have now reached a crisis, in which a breach between the East and the West begins to look almost inevitable.

It is interesting and highly instructive to notice how the unity of the Church was, after all, the highest aspiration of the times. What sect of philosophy was there ever in the world permeated with such divinity of interior life? The Christian Church is a phenomenon here of the divine infusion which distinguishes a great religious movement from a philosophical or intellectual one.

The East appeals to the West for support and justification. "In the name of religion," they say, "acknowledge and hear us." Bishop Julian of Rome, as being highest at

the West, was appealed to first. The Arian party endeavor to gain over Trinitarians. But Athanasius knew how to manœuvre as well as his enemies. Throughout life he manifests a shrewdness which in party tactics is admirable, though it speaks not so much for the piety of the man as for his theological demagogism. Athanasius was a splendid leader.

Bishop Julian, as is natural the world over, feels highly flattered by this appeal. He is for calling a council at once, under his own presidency. The Orientals, not so plastic to the influence of one-man-power as this implies, conclude to have their own way. The appeal would no doubt have proved very satisfactory, if Julian and the West had not manifested such a decided leaning toward Athanasius. But as it is, the Arians are determined to proceed independently.

Pistus, a man who had been sent to Alexandria as bishop at this time, having failed utterly to establish authority, the Arian Council decides upon a certain Gregory of Cappadocia, a gross, inhuman character, as the historians would have us believe, who determines to be Bishop of Alexandria at all hazards. As soon as news of this appointment reached the Alexandrians, Bishop Athanasius determines to flee to Rome, well aware that his life would be taken if he remained at home.

The details of Gregory's entrance into Alexandria are revolting in the extreme. The inhumanities practised make one shudder on reading of them, especially when it is borne in mind that all was done in the name of Christ and the holy Church.

Gladly turning from the sad spectacle in Egypt to follow Athanasius, we find him at Rome, surrounded by the warmest of friends and admirers, vindicating his sublime faith and character in an open Council. The great leader is here recognized with pride as a regular bishop. He accordingly makes Rome his home for several years; — not without much longing and solicitation for his beloved people at



Alexandria, as we may infer from his readiness to return at the first opportunity.

There are those who have attempted to maintain that, while here, Athanasius composed the famous creed which is used both in the Greek and Roman Church at the present day. This is entirely false. The "Athanasian Creed" did not appear for several centuries after, and probably took the name Athanasian from the internal character of the propositions. Athanasius has the honor with some of doing more for the Church than ever belongs to a single individual or a single age. Mistakes are often made by not keeping in mind what belongs to individual men, and what to the needs and consciousness of the age which creates and absorbs them.

Athanasius remains at Rome until a series of events have taken place which well-nigh sever the Church. The Orientals determine to conquer, yet, ashamed of the limitations which the name "Arians" imply, resolve upon a restatement of faith, by which they may fully vindicate their true position. This party of Anti-Trinitarians displays great learning and intellectual power, equal, if not superior, in scholarship and culture to the party of Athanasius, but, like all Unitarian movements which insist on being evangelical, unphilosophical, unpopular.

There was learning, culture, sincerity enough in the East to make Arianism in one form or another successful. But Athanasius and the party of the West held the great tangible truth which lodged and rested in the untaught consciousness of the people. Hence the tenacity and uncompromising spirit which maintained them, and which finally triumphed.

The great attempt to unite the Church by both Emperors acting in concert, is made A. D. 347, or nine or ten years after Athanasius left Alexandria for Rome. But the General Council at Sardica was a complete failure. The Orientals withdraw to Philippolis; the West reaffirm Athana-

sius and the Nicene Creed. Matters have now assumed a very serious turn. Constans is determined to have Athanasius recalled. He even threatens war if the request is not complied with. Constantius, wearied with petitions and remonstrances both from the West and from Alexandria, where violence and disorder had proceeded so far as even to assassinate Gregory, consents to a change of policy. He wrote to Athanasius, bidding him return. The Bishop, as if wishing to proceed with the utmost caution and confidence, took no notice of the appeal until he had been urged the third time. He now, however, returns, A. D. 349, and is received at Alexandria with every demonstration of joy and thanksgiving.

The prospects of the Trinitarians now seem bright and encouraging. Athanasius finds supporters everywhere. It may be that so much favor elated the good Bishop more than was safe or proper. The Arians soon bring accusations against him, and prevail on the Emperor to attempt his removal. Constantius at first refused to meddle. He even sent a letter to Athanasius, after the assassination of Constans by the usurper Magnentius, promising to protect the Bishop as long as he lived. Not five years after this, we find him using every means in his power to support Arians. The accusations against Athanasius on political grounds are those of usurping temporal power; of using a church edifice before it was dedicated; worst and most libellous of all, of maintaining a treasonable correspondence with Magnentius, the usurper. In 355, Church conventions at Arles and Milan condemn him on doctrinal grounds also. Brave men now sacrifice their bishoprics in defending him. The controversy rages afresh. Constantius goes so far as to attempt to gain over the Bishop of Rome by bribes, threats, and various other measures. But Liberius, remaining firm, goes into exile.

The Arian party now take up arms at Alexandria, — force their way into the church of Athanasius while the Bishop

is holding a service. The account of this entrance by force into the church is a vivid painting, illustrative both of the personal bearing of Athanasius and the desperate passion of his enemies. In the midst of evening devotions preparatory to administering the Holy Communion, the church doors suddenly fly open and disclose an armed soldiery pouring in at every avenue. The darkness of night, the gleam of swords and spears mingling fearfully with the dim light of the church, the crowding and shouts of an exasperated mob ready to tear everything in pieces, fill all present with terror and confusion. Athanasius, calmly seated in his chair, calls on the deacon to sing the hundred and thirty-sixth psalm, the people with united voice swelling the response, "For His mercy endureth forever." The soldiers are now on the point of rushing forward to attack the choir; but Athanasius, rising, stands firm and motionless at the altar, until sufficient time is gained for his friends to make ready a retreat. The Bishop, secured by a body-guard, passes unnoticed from the church, while confusion and carnage, terror and the sword, seize all who remain behind. The frenzy with which the Arian party attack the people everywhere is almost without parallel.

Athanasius now withdraws for a third time, but not to Rome. He is forced into the deserts of Egypt. During this season of comparative triumph, every kind of attempt is made by the Arians to modify the Trinitarian faith. Want of clear definition among themselves, as before stated, constantly baffles them. Alexandria, from which Athanasius had fled, becomes the scene of a series of cruelties which put to shame everything decent. There is universal anarchy, if we may credit history.

Attempts to take Athanasius force him to penetrate deeper into the wilderness. This state of things continues several years, the Emperor himself taking the most active part in securing a triumph to the East and the Anti-Trinitarians, while Athanasius, from his secret retreat among the

Egyptian monks, publishes and promulgates the Trinitarian faith with untiring energy and power. The Christian world was never more disturbed and broken than at this time. Synod follows synod in almost endless succession. Parties divide and multiply, until the idea of unity seems well-nigh lost forever.

The death of Constantius, A. D. 361, introduces at length a new period. The Emperor Julian, who succeeds, as is well known, cared little either for Trinitarians or Anti-Trinitarians, Christians or Antichristians. An indifferent toleration is extended to all.

The banished bishops, Athanasius among the rest, return to their homes. New zeal for the Church, now that it is left free from imperial dictation, commences on the part of the Bishops. Athanasius's success is unbounded. The Alexandrians gather round their old friend and teacher with unbounded zeal. Converts multiply. Pagans renounce the old for the new. But a new storm soon gathers from the forces of galvanized Paganism. Julian, exasperated to see Trinitarian Christianity making such rapid strides, uniting with the enemies of Athanasius from all quarters, effects another banishment. The Bishop, however, escapes by stratagem, while his enemies are in pursuit of him on the Nile. Julian's death follows. The successor, Jovian, less zealous against Christianity, asks a letter of Athanasius setting forth the Trinitarian faith. The Bishop returns to Alexandria, and commences anew. Labors, trials, struggles, quickly succeed one another, followed by flight, — commonly denominated the fifth.

At the death of Jovian, persecution rages with greater violence than ever. Athanasius is made the special object of attack; and this with reason, for he is now the master spirit of the time. A concealment in his father's tomb for four months gives the Alexandrians time to secure the favor of the new Emperor, Valens, sufficient to allow the old man the privilege of dying at home. Athanasius returns for the

last time, to fill out the measure of his stormy life. He dies, A. D. 371, or, according to others, 373.

Thus much as a sketch of the greatest Churchman of the fourth century. One cannot but admire the consistency, the sincerity, the great strength of character, of this most revered father of the Church. His presence and being was a power which has not passed away to this day, nor will it so long as Trinitarians continue to be masters, and to hold the people under the shadow of the strongest doctrine of the Orthodox Church.

W. H. S.

## CHARITY.

FROM SPENSER.

She was a woman in her freshest age,  
Of wondrous beauty, and of bounty rare,  
With goodly grace and comely personage,  
That was on earth not easy to compare;  
Full of great love; but Cupid's wanton snare  
As hell she hated; chaste in work and will;  
Her necke and breasts were ever open bare,  
That ay thereof her babes might sucke their fill;  
The rest was all in yellow robes arrayed still.

A multitude of babes about her hong,  
Playing their sportes, that joyed her to behold,  
Whom still she fed, whiles they were weak and young,  
But thrust them forth still as they waxed old:  
And on her head she wore a tyre of gold,  
Adorned with gemmes and owches wondrous fayre,  
Whose passing price was scarcely to be told:  
And by her syde there sat a gentle payre  
Of turtle doves, she sitting in an yvory chayre.

## PETER, THE APOSTLE OF JESUS CHRIST.

## IMPULSE AND PRINCIPLE.

OF Simon, surnamed by the Saviour Cephas, or Peter, or the Rock, we have scarcely any reliable accounts, beyond what are contained within the limits of the New Testament. In the Sacred Record, however, he occupies a very large place, and notices of him are frequent and distinct. The Evangelists, describing him just as he was, telling us just what he said, and just what he did, give us always the same man. It has sometimes been remarked of these Evangelists, that, if they were writers of fiction, we should say that they were wonderfully successful in preserving through every part of their stories the characters of the leading personages, — the heroes and heroines, so to speak, of their wonderful narratives. But, in fact, they present persons and things in perfect keeping, simply because, without any art, they are relating facts, — they narrate what, as we see, might have happened, because they narrate what did happen. In the words and acts ascribed to Peter, this observation is strikingly illustrated. The relation which he sustains to Jesus, his course as a disciple, and his course as an apostle, are all in perfect harmony. The chief incidents in Peter's life and the peculiarities of his character are familiar, it is to be presumed, to the readers of the New Testament; yet it may be worth while to gather the fragments together into a whole, and give to the scattered details a kind of unity.

Simon, the son of Jonas, a fisherman of the Galilean lake, could have had only a slender stock of school learning; like most of the disciples, he was an unlettered man, — one of the babes and sucklings to whom, rather than to the wise and mighty, the Word of God was revealed. When he spoke and when he wrote, he spoke and wrote from a religious, a spiritual and moral, rather than from an intellect-

nal urgency, and the divine in him was more prominent than the human; i. e. it is with the Apostle Peter delivering his message from heaven, rather than with a Jew carefully trained in Jewish schools, that we have to do. It is altogether probable that Peter had enjoyed much opportunity of intercourse with Jesus before he was finally and forever joined to the company of the Twelve. We have two, and perhaps three, interviews of this sort on record. We say *perhaps* three, for it is not quite clear whether the meeting described in the fifth chapter of Luke is to be regarded as parallel with, and descriptive of, the call described in the fourth chapter of Matthew, or as a later transaction. If, as there is good reason to suppose, it belongs to a later date, Simon did not once for all join the Master before the miracle of the draught of fishes from his fishing-boat.

Peter was distinguished amongst the disciples by our Lord. He was chosen to be present with him at the raising of Jairus's daughter, at the Transfiguration, and in Gethsemane; he was sent with John to prepare for the Passover; he was recognized as the brave and energetic leader of the little band, in words which have been strained to cover the pretensions of the Romish Bishop to be head of the Church, as the supposed successor of our Apostle; he was specially warned against the denial of his Master, to which his ardent yet somewhat fickle nature exposed him; in that beautiful scene on the shores of Gennesareth, he was thrice led to confess, as he had thrice denied, his Lord; and he received from the Saviour a prophecy of his fate, in these words so sad and so touching: "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he signifying by what death he should glorify God." After the withdrawal of the Saviour from the sight of men, we find him foremost among the Apostles, directing the choice of



one to fill the place of Judas, preaching the word with great boldness to the multitude in the streets of Jerusalem, and to the rulers in the halls of justice, — again and again imprisoned for disobedience and contumacy, yet still hearkening to God rather than to man. At an important crisis in the affairs of the Church, we find him enlightened by a heavenly vision as to the applicability of the Gospel to the Gentiles, and with characteristic promptness at once acting up to his light in baptizing Cornelius. He is found not only in Jerusalem, but in other places, such as Lydda, Joppa, Cæsarea, and Antioch, preaching Christ, working miracles, rebuking the impostor, Simon the magician. Beyond Syria we cannot trace him with entire and historically established confidence, except to Babylon, from which his First Epistle was written. Some have supposed that by Babylon Rome was intended, but this is simply a fancy. Church tradition affirms that he was twice at Rome. The earlier visit, during which he is said to have founded the Church, is very evidently a fiction. That he may have been there, however, during the second imprisonment of St. Paul seems quite probable; and it is the current opinion, though it rests upon no firm basis, that he suffered martyrdom on the same day with St. Paul, and was crucified with his head downward, this position having been directed in accordance with his own wish, for, says the tradition, he was unwilling to suffer precisely after the same manner with the Lord whom he had denied. The Church historian, Neander, well observes, that this portion of the story savors more of the morbid piety of later and monkish times, than of the healthy religious feeling which prevailed in the early days. The tradition adds, that his wife suffered before him, and was sustained by her husband through the terrible martyrdom.

The Epistles of Peter to the churches are two in number; one of them, the first, of unquestioned genuineness, the other belonging to that small class of New Testament

Scriptures, upon the genuineness of which some doubt has ever pressed from the beginning. It is impossible, perhaps, at this distance in time, to settle the question. The doubtful Epistle strikingly resembles the letter by Jude, and possibly, as some one has suggested, the passages which so correspond are not genuine, whilst the first chapter proceeded from Peter. We can only repeat the uncertainty of antiquity as to this subject. The first and larger letter of St. Peter is rather practical than doctrinal, though it is built upon a compact and firm doctrinal basis. It is an exhortation to Christian duty, according to the exigencies of the times; concise, earnest, prophet-like in its tone, and profoundly Christian; not the work of a rhetorician, but the utterance of the truth, from a heart filled with God, and warm with the love of the Great Master; a precious legacy indeed to the churches, most justly included amongst those Scriptures given by inspiration, and profitable for doctrine, for correction, for growth in righteousness.

Such, in a few words, were the labors of the Apostle in preaching and in writing. And now a few words upon his strongly marked character. A man of great inequalities, if not of great inconsistencies, — we have said, as we have read the record, — hardly reliable, scarcely deserving of that name, Cephas, Peter, Rock. For see what a singular blending of evil and good, of faith and faithlessness. Eager beyond the rest to test the strange power of miracle-working faith, he essays to walk upon the sea, and presently his courage is gone from him, and he is about to sink; the first to confess, he is the first also to deny; "Thou shalt never wash my feet," is his language this moment, and by the next moment it is, "Lord, not my feet only, but also my hands and my head"; ready to defend Jesus with the sword in the garden, he has no tongue with which to plead for him in the palace; absent from the crucifixion scene, he is found hastening to the sepulchre; so well satisfied of the large view of Christianity preached by Stephen and Paul that he lived

like the Gentiles at Antioch, he is nevertheless so compliant towards Jewish prejudices, when he is again brought into close contact with them, as to bring down upon himself a public censure from St. Paul, as one who had practised dissimulation. Can such a one furnish guidance to others? Is such a one the Rock upon which the Church is built? The answer seems to be, that we mistake the import of the Saviour's words, if we understand him to attribute to St. Peter an impregnable firmness, a soul quite habituated to act only from settled convictions, and likely to hold ground once taken unfalteringly and forever. It would seem that he contemplated rather the earnestness and the impetuosity of his zeal for the moment or the hour, the force of his noble impulses, the glow of the fire which the least spark would kindle up in his heart. He found in him one who, without much counting of the cost, gave himself up to a strong impression, and, whilst the power was on him, was unable to refrain from speech and act; a man, therefore, likely to outrun others, to act whilst they were deliberating, to profess belief whilst they were hesitating, sure to be in the front rank, so long as he should be in the ranks at all; a man under the guidance of the purest and best impulses, which were not at first and immediately hardened and cooled down into principles. Such men, if they are sound at heart, if they really mean well, are admirably fitted to be pioneers in a new enterprise, for they will venture more than others, they will prepare the way and the work for those who move more slowly, but perhaps more surely; they are not so careful of a reputation for consistency and prudence, they are not so anxious to preserve the balance and harmony of being and character, they forget their own exposures in their present zeal for the cause. Such leaders often bring themselves under suspicion and into dishonor from their venturesome ardor, and appear to be accomplishing less than others only because they are attempting more; and since they stand forth as leaders, their short-comings are manifest, and they are

looked upon as retreating, even when they are only falling back into the ranks of the main army. Of course, a zeal which is only one of the freaks of a capricious nature, or a courage which is only fool-hardiness, or a momentary interest which may presently change into indifference or positive aversion, cannot be relied upon. But the ardor of Peter was not thus shallow, for we find that, though he fell away for the moment, his heart returned with an affection which the fires of penitence had seven times refined. The righteous falleth as the sinner falleth, but it is to rise again.

It is to be observed, that it was the very ardor of Peter which places him before us sometimes in an unfortunate light. He must venture upon the wave, and failed to achieve what others did not strive after. He must protest against the Saviour's announcement of impending sufferings, only speaking, it is likely, what others thought, and he gains for himself a rebuke as a Satan, a hinderance, a stumbling-block. He must follow the Master, in company with John, "that other disciple" named in John's Gospel, whilst all the rest forsook Jesus; they are only generally alluded to as deserters, but he, being tried for a moment beyond his strength, stands forth prominent in all four Gospels as one who in the hour of trial denied his Lord, and falsified his own boast, even though He who knew him better than he knew himself warned him of the impending peril. The facility too which opened his heart for the earliest approaches of good, exposed him to danger likewise from the urgency of evil, open or disguised, and there are indications that a susceptibility to ridicule, the source of so much unfaithfulness, was one of his human frailties. He felt very sensibly the pressure of those about him. And how many are there, who from this very infirmity do no adequate justice to their own firm convictions, and, if they are not absolutely traitors to the truth, are never its outspoken and manful friends! how many who long for the times to mend, that their stifled consciences may again breathe the

breath of life, — that they may have an opportunity to live out the goodness which they now hide in their hearts! They do not gain much by waiting, for even as it was with Peter, they cannot be concealed, — their speech bewrayeth them, they are known for Galileans.

We find, then, in our Apostle, even during his earlier days, a great and a loving heart, a man of most tender conscience and of truly noble impulses, not always counting the cost beforehand, as he should have done, yet realizing it at length for his good, in his own bitter experience, — prompt to repent, and, as the issue of his life proved, sorrowing with a godly sorrow; for through all, and in spite of his occasional lapses, he advanced, he moved onward and upward, just as the heavenly bodies, whose apparent motion is partly retrograde, do yet keep their bright way, and fulfil their course. How gloriously did the Spirit mould the materials afforded by the natural constitution, strengthening that which was weak, and wisely directing that which was strong! What a contrast between Peter sinking under the waves of Gennesareth, and Peter at the gate which was called Beautiful, saying to the lame man, "In the name of Jesus of Nazareth, rise up and walk!" What a contrast between Peter unable to dispense with the sympathy of his equals or his inferiors in the high-priest's hall, and Peter pleading for the cause of Christ, Christ the crucified and despised, before the Jewish Sanhedrim, and winning from the wary Gamaliel these most judicious words of advice: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it!" In him his own words were strikingly fulfilled, for he was "kept by the power of God, through faith," and "the trial of his faith being much more precious than of gold that perisheth, though it be tried with fire," was "found unto praise and honor and glory at the appearing of Christ."

In the life of the Apostle Peter we have upon a grand

scale, in prophetic proportions, an example of an impulsive, ardent, much professing, yet immature and inconsiderate and inconsistent Christian, gradually built up by the Spirit of the Lord to the true solidity and stature. If not in every sense a Rock in the beginning, he lacked but little of it at the last. His character at the outset was in many respects fascinating, as such characters are very likely to be. It is easy enough to find fault with them; but they have no title to do so, the dead level of whose souls is never stirred by the least wave of emotion, and who think that they are free from the sin which seduces the enthusiastic professor into a momentary forgetfulness of his professions, because they have never made any professions at all. Their soberness has its exposures and its extremes, as well as the impulsiveness which they blame. It is easy to betray no trust if we never accept one, to break no promises if we never make any, to avoid falling back if we never go forward, to be all that we pretend if we pretend to nothing; but he who hid his talent in a napkin was reckoned neither faithful nor brave. In truth, the being of every man needs to be formed into his character, and principle must end what impulse begins. It is neither possible nor desirable to change the grand elements of the native constitution, to declare an unrelenting war against temperament, for we are called upon to glorify God in ways and works the most various, — some with the ardor of Peter, and some with the deliberate and scrutinizing temper of doubtful Thomas; but it is our business, with God's help, to correct the defects, and temper the extremes, and build up the weak parts of our natures, and conquer if we can our besetting sins, not those only for which we have not much mind.

For every sort of nature there is a peculiar type of excellence, and faithfulness can go far to persuade the world that they are even to be envied whose enthusiastic temperaments urge them to begin great enterprises, which they must therefore finish, — to utter great words, which they must therefore make good, — to seize a high position, from which they can-

not retire with honor. In the game of life they have staked their all, and how eagerly must they watch the adversary, and outplot and outlabor him, lest they lose their all! Thrice within the limits of his short Epistle does Peter exhort to soberness; he felt the need of it, and he knew that ardor and soberness combined must realize the great reward.

E.

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WATER OF LIFE.

GIVE me of the living water,  
O thou sainted One of God!  
Through the desert as I travel  
In this dark, uncertain road.

Give me of the living water!  
Let me drink, nor thirst again,  
That my soul, when sinking weary,  
Learn of thee to conquer pain.

Give me of the living water  
From the pure exhaustless well,  
Washing from my inmost being  
Every thought that would rebel.

Give me of the living water!  
Lo! the holy cup I raise;  
Kneeling at thy feet, O Jesus,  
While my heart breaks forth in praise.

Blessed Saviour! may this water,  
Gliding through each feeble vein,  
Fill, and strengthen, and refine me,  
Till thy spirit I attain.

Give me of this living water,  
Else my heart must fail and die:  
Strong in spirit then I follow,  
Till with Thee I soar on high.

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## A SEARCHING RELIGION.

A SERMON BY REV. WM. SILSBEE.

HEB. iv. 12 :—"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

WITHOUT entering into an explanation of every word in this passage of Scripture, it is obvious to any one that we have here a vivid description of the *searching* power of true religion. It cuts deep into man's nature. It is not a superficial, transient emotion. It has to do with the inmost wants, cravings, and hopes of our being. It reveals no light and easy code of morals, but probes to the very quick our purposes and motives, and will have us strive for a righteousness far exceeding that of any Scribes or Pharisees. Such a searching religion is needed now. Let us consider, my friends, why it is needed, and how we shall set about to supply the want.

What I mean by a searching religion may perhaps become more evident by looking at some forms of religion which have not this character. There is, e. g. the religion of the *sentimentalist*,—the man who looks at divine things from the side of sentiment alone. To him, truth is not something to be done, but rather something to be admired and vividly represented to the imagination. He has no relish for homely truth, and homely duties. He does not come to God's Word as the fountain to quench an immortal thirst, but rather as a collection of pleasing fancies and images, an interesting story, a message, perhaps, from a higher world, but no imperative voice to *him*. "This do, and thou shalt live." He does not approach the Lord Jesus with the cry, "Lord, save me, or I perish!" It is no personal need or interest which draws him to that sacred presence, but at most an admiration for that character which none born of woman has ever equalled. He may be glad to think himself a disciple of the

Crucified, but to bear the cross like his Master is a test which he shrinks from and cannot make up his mind to endure. He is easily moved to tears at the thought of his own unworthiness, or at the sight of another's suffering; but anything like genuine repentance or active charity is a stranger to his bosom. Such a one cannot, of course, receive a searching religion. The way of truth is too hard a way for him. The "offence of the cross" is still too great a stumbling-block for him to overcome.

Again, there is the religion of the *formalist*, into which no "quick and powerful" word ever enters. He feeds on the mere husk and shell of truth. Religion is with him nothing more than the fulfilment of certain forms and ceremonies,—something to go through with, not something to be lived out. Not that the formalist is distinctly conscious of this. He supposes often that religion is a very profound matter to him. He thinks that he is willing to have his life moulded and informed by this divine influence. But it is easy to see that in reality the form is ever uppermost in his thought. Punctual observance of religious rites, a diligent compliance with all the rules of external order and decorum, a faithful regard to all the usages of Christian society, daily reading of the Scriptures, daily prayers, attendance upon public worship,—these constitute his idea of religion; and when once he thinks himself to have realized this idea, or even to have approximated to it, how difficult, how almost impossible, to pierce through all these formalisms and find admission for the living truth! If we deem the form to have any virtue whatever, apart from the spirit which it expresses, then we are formalists, and we may easily slide into the error which has been fatal to so many, of intrenching ourselves behind these supposed virtues, and resisting all appeals to a truly spiritual life. From the very nature of the case forms are definite, palpable, easy to be marked and known: and so if we regard religion as consisting in them, we may think we have done all that was required of us, when in reality

not one deeper thought or emotion of our souls has ever been reached.

Another kind of religion, which also is unfavorable to anything of a searching character, is the religion of the *optimist*. The optimist is so called, because he holds the belief that all is *best* as it is, — which is the same as believing that there is no such thing as evil in the world. Now it is, indeed, a part of true Christian resignation and faith in the Divine Providence, to believe that whatever befalls us is “for the best.” But observe carefully the distinction here. I ought to have faith, that all which happens to me, all the evils which annoy, as well as the good which delights, is designed by the Lord of all to promote my best good — if I will use it aright. But surely I am not to believe that it is best, that it is the best possible system of things, that the present crimes, disorders, and sins of the world should exist as they are. Since God has created man with a possibility of sinning, we ought to regard this as the best condition which could be devised for us; but faith in the Divine order and government does not require us to believe that God regards it as best that his creatures should actually sin. He has made it possible for man to do wrong, because only thus can he be a man, — a free agent, — a being endowed with liberty of choice. But it were monstrous to say that God has made it necessary or desirable for man to do wrong! All common sense, all sound moral feeling, as well as the plainest teachings of Christ, protest against such a doctrine. We know instinctively, it is not best that men should be enslaved, degraded, and tortured as they are; that these animosities should prevail between whole classes of society; that science should become the tool of villany; that justice should be defeated, and mercy be stifled, and charity be outraged; that man should blaspheme his Maker, and turn every blessing of life into a means of spiritual death. And yet such, I fear, my friends, is the tendency of that practical optimism which is so abundant among us. How easy, alas!

we have too often seen, to settle down into that comfortable persuasion (comforting, i. e. to all the natural indolence and indifference) that "things will turn out right" sooner or later; that it is not worth while to trouble or bestir ourselves about these evils of society, war, slavery, intemperance, pauperism, fraud, and violence, for they are a part of the system of things, and are thus only apparent, not real evils! How little have they searched to the bottom, who thus reason! Were all men consistent optimists, where would be the first finger lifted to lay off the heavy burdens of our race? How would the call to repentance ever reach the heart? How were such a thing as conversion possible? Nay, how could the regeneration of society advance a single step? Thank God! some Christian hearts are yet uncorrupted by these sophistries. There are men who still read in their Bibles of the exceeding sinfulness of sin, and find an experience in their own hearts which confirms it too. The "fountains of the great deep" within them have been broken up. They dare not treat sin as a light thing. There is an inward hunger of their souls which craves the pure truth of God; though it slay them, they must have it. Close dealing with the truth, — this I call a "searching religion." Do we not need it?

We need it, to show us the true nature and danger of evil, and to awaken us to efforts that shall lead to the conquest of evil. "The world hateth me," said our Lord, "because I testify of it that the works thereof are evil." And in another place he says, "Every one that doeth evil hateth the light." It was not a personal enmity and opposition which he referred to, but a universal fact of human nature. Men hate and oppose and deny that which shows them how base they are; which tears off every flattering disguise of self-love; which holds up the strong contrast between the possible ideal and the poor actual; which says in plain words, "Thou art the man" of whom this parable speaks, — to whom this truth is uttered. And their very hatred and opposition

shows their need. We may well question, my friends, whether it is the pure truth which we hold and proclaim, if it never excites resistance in its application. Truth in the abstract may be easily assented to,—truth, that is, which does not expose and condemn our own follies and vices,—which does not call upon us for personal sacrifices. But truth as something to be done, truth as a guide for every feeling and action, truth as the opponent of individual wrong, error, and prejudice,—this is not loved, but is resisted as long as possible. Every selfish instinct, every inveterate habit of sin, every constitutional indolence, is arrayed against it. Truth is by its very nature critical and searching, cleansing and thorough. It comes to a man and says: *I must know all.* You are to hide nothing from me. What is in this dark corner, to which no light has ever penetrated? Ah! some prejudice has been sheltered there for years. Bring it out to the light. Let us see if it will bear the exposure. And what means that closed door, which seems to forbid all entrance? It leads to the soul's inner sanctuary, where all that is most deeply loved is jealously guarded from intrusion. But the truth can allow of no closed doors. Light must be let in here also. What do you most love and serve? What favorite shrine do you sacrifice upon? Is this a sanctuary for idols, or for the living God? And here is some fixed habit, which is made to justify a great many omissions and neglects—(for how common the excuse, "It is my way!")—what justifies that? what basis of truth does it rest on? Turn the light here also, that you may distinctly see how coldness, and injustice, and indolence, and spiritual apathy have been allowed to enter into the very web and fabric of your daily life. And see this cloud of idle fancies and unhallowed imaginations which disturb the soul's serenity! Shall they escape the searching glance of the truth? Must they not abide the test? Most certainly there is no exception. The whole man is to be judged. From centre to circumference, every inmost prin-

ciple, every external form and custom,—all is to pass under the scrutiny of this impartial judge,—the truth, the truth which came by Jesus Christ. “The word that I have spoken,” he said, “shall judge.”

Ah, my friends, there is nothing so radical as this same truth, and nothing so conservative, because it is so radical. “*Now* the axe is laid at the root of the trees,” it is a shame if we should now take up the problems of social evil, or of individual evil, and let them pass with a superficial handling. “Let justice be done, though the heavens fall,” said a heathen moralist. And the Christian should know, that when justice is done, the heavens cannot fall. True, the first introduction, the first application of truth to existing errors and wrongs, often looks unsafe and revolutionary. The new light is for the moment intoxicating to some weaker brains, and drives them madly into acts of violence which bring discredit upon the whole reform. We must bear with these aberrations, and still go on. There is no safety but in thoroughness. It is the timid, half-way reformers that often do most harm. To be sure of our principles, to know that they are of divine authority, and to be sure also that we are above the influence of personal ambition or vanity in our advocacy of these principles,—these two things are our sufficient warrant for waging an eternal warfare with error and sin, whether in public or private life, in others or in ourselves. That is what truth is here for; that is why we have been permitted to know it. And let me not leave an impression, my friends, that I would have religion chiefly applied to social reforms. Far from it; that is too common an error, by which men hope to evade the personal obligations of religion. Individual piety and morality are certainly the inmost, and first in importance. But the religion we need should be searching in both senses,—at once wide and deep. It is to go down into the depths of the individual soul; it is also to go forth, to apply its cleansing waters to everything foul and base in our social life. Put no barriers

to it in either direction. Set up no such unchristian maxim, as that "Religion has nothing to do with politics, or with business." But beware still more of tampering with the heart's secret springs; beware of quenching that Spirit of truth which comes to you as an individual sinner. Let no specious names cover up any real depravity of life. Let us be unsparing and unrelaxing in our demands upon ourselves, leaving nothing unused that can possibly aid us to take up the daily cross and follow our Divine Master. We have his words; let us try to fill them with the meaning he meant they should have to us. Ah, could we only circulate religion as easily as we can circulate Bibles, or even get up new translations thereof, how long ago would the world have been converted! But neither word of man nor word of God can become quick and powerful upon dead stocks and stones. Some spark of celestial fire must leap up to answer to that heavenly light. The spark is there: it is in all men. Clear away the encumbrances, that is our chief and constant work. Give it room and air. Read and ponder the words of heavenly wisdom with a wish to know the truth. Make up your minds in the beginning, that truth always must come into conflict with the sins of our life, and that we cannot expect at first to find the way of truth plain or easy. "Search me, O God!" — with that prayer daily felt in our hearts, we cannot but attain to more and more love of the Divine Word; and so at length shall welcome every new discovery of an unworthy thought or action, as helping us to be delivered from the whole "bondage of corruption." "Let us search and try our ways," Christian friends, in the humiliating consciousness that they are exceedingly imperfect and erroneous now; yet with the encouraging assurance that each day's faithful labor shall be rewarded by the Divine blessing promised to those who hunger and thirst after righteousness.



## A SUMMER CAROL AT NOONDAY.

OPEN the door to the whispering breeze :  
Softly it plays through the leaf-crested trees,  
Sports with the grasses, and kisses the flowers,  
Fans little birds fast asleep in their bowers.

Draw in the blinds, with their cool, shady green :  
Midday comes merrily peeping between,  
Casting its rays with a mischievous heat  
Over our heads and under our feet.

Give us the pure, bracing draught from the well,  
Clear as the dew-drop, that waters the dell ;  
Sing us some song of the old fairy time,  
While the gay humming-bee strikes in its chime.

Listless we lie in the quietest shade,  
Resting till all into cool evening fade,  
Gathering about us our robes loose and light,  
Such as might suit even the tiniest sprite.

Where are the flowers so fresh in the morn ?  
Where are the children that played in the corn ?  
Where are the birds, with their warbling so clear ?  
All nodding — aweary — too warm for them here !

Bright skies of noonday ! we dare not complain :  
Blessings ye bring, like the dew and the rain :  
Never we 'll wish your fair sunshine away,  
But think how we 'll greet you some cold Christmas-day.

Open the door to the sweet rising breeze ;  
Free let it wander, where'er it may please :  
Fan us, and cool us, and play with our hair,  
Breathe through our dwelling, — yea, go everywhere ; —

Kiss the calm brow of the weary old man ;  
Laugh with the cook as she bends o'er her pan ;  
Frolic and frisk with young puss at the door ;  
Breathe on the nests in the old sycamore ; —

Stir the light tresses on childhood's fair cheek ;  
Bless the sweet angel that watches the weak ;  
Bearing aloft, on thy path through the skies,  
Beautiful thoughts from the good and the wise.

Noontide is vanishing, evening draws near :  
Calmness and coolness and freshness are here ;  
Fragrance and beauty chase languor away ; —  
Past are the hours of the warm August day.

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THOUGHTS CONCERNING THE GOSPEL ACCORDING  
TO JOHN.

II. ITS METHOD.

WE have been walking on the outside. We may not yet enter into the holier place, — certainly not into the inmost shrine. Let us for a while observe the method, rather, by which the book proceeds to the demonstration of its theorem, and beyond that in conducting us to the Life of which it is the annunciation.

In which course of observation we remark, first of all, that, so far as anything historical is concerned, the writer begins with the induction of Jesus into his public service. He gives no account of his birth or ancestry, of the circumstances connected with his history and youth, — not so much as a notice of what we might look for in a writer passing for mystic, the miracle of the conception. The cause of this omission may be referred to his supposed purpose in writing: it is no new theory, but an old tradition, that, seeing how the other Evangelists had given the story according to an outward view, setting forth the human element, he prepared his Gospel as a supplement, that the more inward view should appear, that the divine element in Jesus might be set forth. The tradition may be true or it may be false: it is of

little consequence to determine. At any rate, we have little difficulty in perceiving how natural the method which he has in fact taken. The introductory passage, so often called the Proem to his Gospel, may be considered as a statement of the idea developed and expanded through the sequel, and compressed into the declaration already mentioned as central in illustrating the entire book: These things are written that ye might believe that Jesus is the Messiah, the Son of God; and that, believing, ye might have life through his name. Messiah, or Christ, what is that? Son of God, what is the idea which this phrase conveys? Say that when Jesus is pronounced Messiah, Matthew, for instance, means that it is he who fulfils ancient prophecy. Very well, this may be true or may not be true, but it does not suggest the meaning itself of the word; it only identifies a historical person with a prophetic idea; what is that idea? Leave the other phrase, Son of God, as only token of some mighty office, or some mysterious relation to God; little if anything is gained in the way of intelligence; the very phrase is grand to the imagination, and may so move the feelings of reverence and trust: but the mind, whenever question comes up, will fail to have an answer ready. Go further still, and say that this person is Son of God because begotten through some miracle of Divine Power; we have nothing to do now with the inquiries pertaining to this statement; we have only to observe that it suggests something still beyond. This miraculous birth, — does it simply invest the Son whom it brings into the world with an outward grandeur and authority? Or is it the source of an inward life, a soul from God, harmonizing the outward nature to itself, and crowning, by natural process, the risen and glorified humanity? Without touching the former of these questions, our Evangelist at once directs himself to the interior contemplation. He says nothing of the birth: the man is here; John has testified of him; he is standing already, known of few, in the midst of a people waiting for their

Redeemer and King, but all unready to accept him. Or, to bring it still nearer to the position of the writer, admit, for the while, that the Church and the tradition may be right, and that the writer is no other than the aged John. The long years following a youth blest by the love of Jesus have only softened and hallowed his remembrances. Their process, which may have dimmed somewhat the memory of his features, has yet given to all about him a more heavenly radiance; the very darkness which covered so many passages of his life has been removed, every cloud once thick and heavy now kindled into light, or dissolved in the clear sky. The man, as he knew him once, lives in his heart, growing dearer, holier, every day. The man as he lives thus within him, he would depict to others as he had seen him in his glories and in the humiliations now transfigured to celestial splendor. So he sets him forth just as he had seen him, beginning with the outset of his brief course, and selecting portions of it which shone most brightly through his memory.

But this man is not a mere individual, coming and going of his own pleasure. He is not an earthly hero, awakening admiration by his personal qualities, and made an idol for after-worshippers. His precise distinction is, that in him the self vanishes, and God is all. Of God he comes, in his bosom he lives, to him he goes back; to God, his Father and our Father, he would lead us all. The devout Evangelist shares in his spirit. His purpose is not to build up a monument to demigod or hero, but to consecrate a memorial to Him whose greatness is never in anything separate from the Infinite, but in oneness with the Infinite; never in self-derived powers, always and perfectly in being the pure image and true Son of the Being whose are all the powers and virtues of the universe. How natural that the beloved disciple — so we may be permitted at least to suppose him — should contemplate the holy form first of all in this its highest aspect and relation! He does not go back

to earlier facts, but seeing the Divine Man in living presence, he opens the delineation by indicating the Divineness which as really permeates his whole person and doing as his birth. Not only was he sent to be Messiah, but he is—*is* in nature—Messiah; not only was he derived of celestial parentage, he is—*is* now and in all things—Son of God. He describes, not transitory facts, but permanent realities.

So far I have been seeking the position and attitude from which to contemplate the method of this Gospel. If I have had any success in it, I may the more readily now invite access to it, and such observation as we may be able to make. The Word of God—which is God himself in the action of his power, in the utterance of his wisdom, in the communication of his love; infinite, eternal, unchangeable; the universal and creative energy; wherein is the one life which flowing through humanity becomes light to men, filling the world and silently present in very darkness; empowering all to whom it comes to reach, through belief in it, the blessedness of sons of God—hath become human and dwelt among us, full of grace and truth. As a son, the only begotten of a father, indicates the parent, so doth this presence of the embodied Word indicate its origin, showing forth the paternal glory. So much for idea. Messiah, Son of God, each denotes the entrance of God into humanity, through the person conscious of his presence, and living out his life in full consecration and filial love and union.

Having enunciated his theorem in what we may call its ideal form, the Evangelist refers the enunciation of it in its personal designation to John the Baptist. This may seem strange. Jesus chose rather to decline all appeals to human testimony, to rest all claims on his own intrinsic character and on the testimony of the Father. Why should there be such a departure from his own method in the record of his disciple? We may not know precisely his view, but we may perceive a reason for his course. Not only all disciples of Jesus, whether Jewish or Gentile, but the Jews

themselves, who were not his disciples, accepted John as a prophet of the Lord. It does not appear that John ever lost even the popular regard. His imprisonment and death were the result, not of any hostility rising among the people, but wholly of the selfishness, revenge, and pride of a few persons in authority. Wherever there was any readiness to give Christianity a hearing, there would then be the disposition to hear reverently anything that John might declare. Moreover, personal attachments on the part of some disciples, and a reverence perhaps more profound with those who had heard Jesus pronounce on him the most emphatic commendation, and the perception withal of the intimate connection between his service and death and the service and death of their Master, would naturally keep his image before them near to the more sacred memory. And when now the Evangelist gives us the celestial form, as first in the baptism of John appearing in the splendor of its dawn, what could be more natural than to describe it in the language of the revered baptizer?—language not only so true to his own conception, but so full of unselfish devotion to the Highest. The prophet, second to none who had lived on earth, declares of Jesus that he is destined to a dignity higher than his own, in virtue of the Divineness in his being which makes him essentially higher. The testimony of John is next continued into other forms of expression, all conspiring to elucidate the same great and central idea, succeeded by statements of its effect in leading his friends to Jesus, and by the issues, direct and indirect, of their intercourse with him.

If now we have gained anything like a sympathy with the writer before us; if, contemplating Jesus as he appeared to his friends between the baptism and the ascension, we see through him God with us, the Father doing his works, giving forth his words; if, believing in him, we become conscious of the eternal life,—we have gained far more indeed than the preparation to interpret any book; but we

have also gained this, and may be prepared to perceive something of the method through which it advances. The order of time is not overlooked altogether; but the order of time is certainly not regarded and kept with any careful precision. The usual forms of logical relation are not condemned, for really they are hardly thought of; the writer utters the spirit renewing the memory of Jesus, and logic learns of the spirit, rather than either teaches or guides it. Let us go, then, to the book itself, following its course and connection.

From the introductory statement, passing into the testimony of John the Baptist, the transition is natural. So soon as prepared, souls are directed to Jesus; they follow him, and invite others with them. His wonderful insight and powerful attraction confirm their faith, and hold them near him. At once shrinking from the hour whose trials he foresaw, and drawn by the love which impelled him to meet it, Jesus sometimes seeks retirement, sometimes presents himself in society. From the neighborhood of Jordan, thronged by so many asking a Messiah, he goes back to Galilee, and in a wedding company intimates to his mother the stern destiny which awaits him, yet, without yielding to despondency, shows forth the glory throned in him, changing water to wine. Again he retires for a while. But soon he is in a more conspicuous scene than ever. As Messiah, though unknown, — as Son of God, appearing in a way little expected, — he reveals himself in the purifying of the Temple; it is his Father's house. Called on for his authority, he pronounces the enigmatic sentence which, in its solution, discovers the consciousness that he himself was the real Temple, God dwelling in him, rather than in houses made by men.

The course of things is progressive. Jesus had received testimony from John; this led some to believe. His own words held them fast, and confirmed his disciples. His work at Cana confirms them anew. Now, in Jerusalem, his



unfolding glory, the Messiah seen in tokens of Divine power, makes him more known, and leads many to at least a partial belief. But his spiritual insight detects the imperfection of their faith; and when one of them comes secretly to him for instruction, he lays clearly before him the great law, that, as Son of God, he can be known only through the qualities and elements which constitute the Son of God; in him is indeed the Divine fulness, but a responsive Divineness in us alone perceives his glory. The next thing we learn is, that Jesus seems advancing into higher estimation than John; John rejoices in it, renewing his testimony; but Jesus retires from it, as he was wont. From Judæa he returns to Galilee, passing of course through Samaria. Here, in words by the well, and in the intercourse of a few days, he opens beyond the circle of the Jewish limitation his relations to the Father and to mankind, as truly the Saviour of the world, the Messiah. That is sum of the whole.

The events at Jerusalem, on an occasion so public as the national feast, prepared a reception for him in Galilee. Believing in him, a nobleman or courtier of Herod prays him to restore his son, just on the eve of death; the prayer is granted. The son lives; the father and his family remain fixed in the faith. The deed shows the Messiah; the belief assures the life.

The scene changes to Jerusalem again, giving a new form of manifestation. The body of Jesus had been earlier raised in his word to the character of temple; now the distinct assertion of his filial union with God couples itself with a deed by the Pool of Bethesda which was supposed to profane the Sabbath,—a double offence! It is not so uncommon to prefer ritual to virtue, a holy day to a holy deed; but the aversion to his claim of being Son of God is peculiarly Jewish. We do not feel it, for with us God is Father, all are children, Jesus Christ the highest and dearest of all; and at that time Greeks, Romans, barbarians, all

had sons of gods. Not so the Jew. Except in rare metaphor, he would speak of God, not as Father, but as Lord, the unnamed Jehovah. Now the man has broken the Sabbath, and his vindication is, God does so, — my Father. To the Jew, no less than the claim of being one with God. The conversation which ensues repeats emphatically his higher claims, and utters the Divine Spirit which dwelt in him.

So through the Gospel. By the symbols of bread, or manna, — of water, spreading in a fountain, flowing in streams, — of light, as the sun shining, — Jesus, at successive times, as occasion arose, set forth the same idea, the entrance of God's own life with him into the world. He gives sight to the blind man; he calls Lazarus from the grave: translate the deeds into words, and we have the one idea put into new forms. He is a shepherd, he is a vine; still other expression of the Messiah, the Son of God. Then comes the last Passover. He is retired with his disciples; through the whole of their private conversations, he sets the same thing forth in words and thoughts suited to what he perceives of the occasion. The hour is coming, of unmeasured depression first, thence of the highest exaltation: he speaks out the soul of the Messiah; he renews the revelations and promises of the Father; he foretells the presence unseen to sense, substantial, and full of life and comfort in the secret consciousness; the visible form of the Son is withdrawing, that the invisible power may come; the Holy Spirit shall reproduce and perpetuate his most divine influences. He concludes the whole with the prayer of the Son to his Father, uttering the filial soul, and seeking the inspiration into human hearts of the one life from the Supreme Good. His work is finished. Through the depth of the succeeding gloom, his glory shines, reappearing without shade, out of the death which he has turned to life, from the cross which he has made brighter than the sun, from the sepulchre which he has opened into the avenue to

a heavenly paradise. Amidst demonstrations from the life of God, which he reveals and communicates to the world, the book comes to its quiet close.

Such is our meagre outline of the book, in its method; holding throughout at its heart the central idea, the filial life from the Father bodied forth in man, to raise our race to kindred and communion with it, and developing the idea through facts and conversations, connected somewhat, though without constant precision, by their relations of time, but more steadily, perhaps, by their process from the external manifestations to the internal and intimate demonstrations of private intercourse and prayer, all completed in the resurrection.

T. T. S.

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## MEMOIRS OF A SAINTLY FRIEND.

### No. IX.

#### MARRIAGE.

THE death of Halliday Jackson devolved upon John all the responsibilities of a father to his brothers and sisters, whose education and future settlement were expressly left to his care, together with the house and farm. He so discharged all these duties as to be felt by all his wards to be a father and brother in one. He also himself soon after married, having had his affections centred upon Rachel Tyson, of Baltimore, for more than two years.

Religion, science, practical life, and marriage! Into all these spheres of activity he found himself launched, at the age of twenty-five; and he entered into them all with a fervor that their variety alone prevented from degenerating into one-sidedness or fanaticism, but which insured a rich and harmonious development.

Would that we could be permitted to publish in our pages

his part of the correspondence that preceded his marriage. For never was a series of love-letters so valuable to the interests of society, as would Mr. Jackson's be at this moment; proving, as no disquisition or assertion of another could do, that love and religion may culminate in a human soul together, and neither sentiment lose its fervor and intensity, but assure the ensuing marriage from the possibility of blunder. Marriage is revealed in these letters to be no mere matter of convenience, but a profound life-comprehending sacrament, in which legitimate passion, springing into full consciousness at the first sight of its object, was purified and deepened into immortality by the interfusion of his entirely religious character. There were circumstances, inward and outward, which for a time delayed in the mind of his future wife the development of a full reciprocation of his wishes; and he was obliged to wait, with such patience as he could draw from his filial confidence that God would open a way at last to content the affections which he inspired. It was his consciousness of the submission of his will to the Divine will, that gave him faith in the purity and ultimate contentment of his love. He said to his elder sister, in a letter which he wrote to her on the subject, that he had never had clearer evidence of inward direction than in this matter.

During the period of waiting, a correspondence was permitted him, in which he endeavored to awaken in his friend's heart a reciprocal sentiment. It is infinitely satisfactory to see, that a soul, completely on fire with the strongest passion that the human being is susceptible of, can make, in all its movements, the lines of perfect beauty; nor once overstep in thought the bounds of entire respect for the individuality of the loved one, never encroaching upon the freedom of her mind and will. And this is seen to flow necessarily from the character and form of the religion which had grown with his growth, and recently flowered into full maturity. Even when he asks Miss Tyson to marry him, and declares his

own love in every delicate form of words which his imagination can devise to make it acceptable, he defers to her inward teacher for an answer; but begs her not to decide against him, until she is sure that the Divine will is opposed to the union, for perhaps it is only that not yet is the time, and he "will wait." His confidence that he is himself guided by that will, gives him faith and hope, and also patience. He believes the blessing will come then, and not till then, when it would prove an entire blessing to both. He "does not wish to snatch from Providence the boon, before it is granted," as was said by another in a similar case.

In such a wooing was the pledge of the perfection of the future marriage. The correspondence was also an exchange of thought upon all general subjects, so that each became acquainted with the other's tastes and ideas upon all other human relations, and especially upon the relations with God and the Church. In the sacred temple of the religious silence, above all, was the lover's plea made and allowed,—first by God, then by each other. It is only such wooing that can purify marriage, and preclude blunders that devastate human society in its primal fountains; for such a love can purify and consecrate the characters of wooer and won, and wrap them in a drapery of heavenly grace. There are many cases where a union would be true and beautiful, if it were not sacrilegiously hurried by the impatience of unregulated passion. One of the parties is not yet prepared for it, and there is lack of faith in the other, to wait till all the inward conditions are grown. Thus mutual vows are exchanged prematurely, and the individuals do not become self-possessed, far less acquainted, before they give themselves to each other with the irrevocable words.

But there was nothing sanctimonious about this mutual acquaintance. It was the gradual consecration of a sweet fancy, by every consideration of use and reason. Without forgetting that there must be human infirmities to be mu-

tually forgiven, it looked forward to human happiness, that was

" Not too bright or good  
For human nature's daily food ;  
For transient sorrows, simple wiles,  
Love, praise, blame, kisses, tears, and smiles."

At length the patient lover won his bride and brought her to his home, where he made her truly his companion, and kept her "queen o'er herself." For he had recognized from the beginning, and did not now forget, that she had equal access to the Father of spirits, and was primarily made, like himself, for God, and not, as Milton has discriminated, "for God in him." He did not think that the unity of marriage required the annihilation of one of the individualities, but a mutual recognition of a Divine Third Party, who should fill them both with forgiveness for each other's short-comings, and inspire them with faith in one another's possibilities of perpetual progress into a variety of power to mutually charm and bless. "We enter the fellowship of souls," he wrote, at the time, "with the conviction that it is under the direction of the wisdom which is from above ; and that it will continue to increase and advance to a high degree of perfection, as we continue to manifest our allegiance to God."

The tone of manners and intercourse between the married pair, though confidential to the point of identity of purpose and will, always preserved all the delicacy and mutual deference of lovers, without one instance of exception, during the whole course of their lives ; and their letters, when they separated for even a few days, preserved the full character of their love-letters, being as full of respectful tenderness as dignity. How could it be otherwise, when they felt their daily life to be one of the many mansions of the Father's house, and were under the benediction of "seeing God" there unceasingly !

And that their marriage was a temple of God indeed, was

made plain to others, not only by its making the parties mutually blest, but by making them doubly bless others. It was a fearful experiment to bring his city bride to a country home, where were his unmarried sisters and brothers, to be made secondary, in what had been hitherto their father's house, to a new mistress of the family. Yet the experiment did not fail; and all were successively married off, without one family quarrel, and with most friendly feelings and actions, on all sides. The husband and wife felt and acted to their family connections on both sides with cordial sympathy, and also in the initiation of habits of great general hospitality. Nor in all this was the wife regarded as a mere instrumentality to promote his ends. She was honored in herself. Her comfort was never sacrificed to others *by him*, and every little thing she thoughtfully did, to make his life useful and beautiful, was received with fresh gratitude, and recognized as a free gift by her husband.

It has already been mentioned (in No. II.), that when, after some years, the school was undertaken, the idea of it had arisen independently of each other, in both their minds, as the seal of their resignation to the loss of their eldest child,—then their only one. The plan was singularly disinterested. It was not to better their condition, but involved pecuniary sacrifices, and they assumed greater responsibilities purely with the hope of doing good. The school never ceased, during their subsequent lives, to be the great business which occupied their expanding intellects and growing energies.

But what still more signally proves that no private duty overlaid that sense of the universality of relation which must necessarily always flow from recognizing the Father of *all* as the primary guide of our personal activity, was the recognition by Mr. Jackson of the duty of a visit to the inhabitants of the West Indies, in 1841. We shall go into all the particulars of this event, from the first inception of the



thought in his own mind, to the final consummation of the act; because in no other manner can the nature of the Christian ministry, as it is regarded by the Friends, be so well illustrated to thoughtful inquirers upon the subject; nor in any other way can it be seen how public and private duties can be adjusted to each other, and individuals realize in their lives the truth of the symbol of the skylark, as it appeared to the imagination of Wordsworth, who sings of it thus:—

“Ethereal minstrel! pilgrim of the sky!  
Dost thou despise the earth where cares abound?  
Or, while the wings aspire, are heart and eye  
Both with thy nest, upon the dewy ground?  
Thy nest, which thou canst drop into at will,  
Those quivering wings composed, that music still!

“To the last point of vision, and beyond,  
Mount, daring warbler! that love-prompted strain  
(‘Twixt thee and thine a never-failing bond)  
Thrills not the less the bosom of the plain;  
Yet mightst thou seem, proud privilege! to sing  
All independent of the leafy spring!

“Leave to the nightingale her shady wood;  
A privacy of glorious light is thine,  
Whence thou dost pour upon the world a flood  
Of harmony, with instinct more divine;  
Type of the wise who soar, but never roam,  
True to the kindred points of Heaven and Home!”

Mr. Jackson served on the committee of Friends which took cognizance of the material and spiritual concerns of the Cattaraugus Indians, among whom his father had, in his early life, labored; and he was also one of the Yearly Meeting committee upon slavery and anti-slavery. Thus his attention was naturally directed to the subject of the spiritual condition of the West India Islands, brought about by the Emancipation Acts of the British Parliament; and he became sensible of a gradual conviction in his mind, of

the duty to go thither, and carry the messages of the Lord.

Nothing could less suggest such a thing than his surrounding circumstances. He had more than involved all his property in the outlay for the school, which was now full of scholars; his wife had a young infant; and when he mentioned his state of mind to her, she seemed wholly unprepared for it, and said that it would destroy her to be separated from him. In consequence of this he did not at once "go forward," being convinced that the Spirit would prepare her for it, if indeed it proved to be an enduring conviction of duty with him. Some months afterwards he was taken ill of a very severe fever, and for many weeks lay at the point of death. During this time his wife "passed through deep baptisms," as the Quakers denominate those exercises of soul which reveal new spheres of duty. She reflected on her opposition to the convictions that had moved him to speak of the West India visit; and as she devoted herself by his bedside, she realized that, were he but spared to her, she would suffer all the separations which duty to others in the world might call for, without a murmur. She stormed Heaven for his life, and her heart vowed, that never again would she interpose to hinder his entrance into any sphere of duty to which God might seem to call him, if mercy would now spare his life! And as soon as he was better, she told him all this, and expressly set free his conviction, as far as she was concerned. As the impression continually grew stronger with him during his convalescence, he at length concluded to confide it to his friend, George Truman, who came out from Philadelphia to see him; and, as he found when he began to converse with him, to make known a similar impression, which he had received, to go to the selfsame place! It was therefore, in a conversation that ensued with their wives, determined upon, that, at the respective Monthly Meetings to which they belonged, each should name his so-called "concern" at once.

The Darby Monthly Meeting took place on the next Tuesday. It was the first day that he was able to go out; and the subject was opened in both the men's and the women's meeting. It struck the assembly as a great cross to themselves, as well as to his family. The men's meeting was melted into sighs and tears, so much did they sorrow at losing for a season their beloved brother, and almost weekly preacher. The women thought of the wife and her desolation with dismay. For a time there was a dead silence. Then Rachel herself rose and said, "Not my will, O Lord, but thine be done!"

These self-denying words broke the painful spell; and a sympathetic conviction thrilled through the whole assembly. "The current of unity was opened," and flowed in a full stream. In the end, the meeting concurred in John Jackson's conviction of duty, and, according to the usual custom on such occasions, the following certificate was made and given to him, signed by forty-two men and women, members of the meeting:—

*"To the Inhabitants of the West Indies, where these may come:—*

"Our beloved friend, John Jackson, a minister in unity with us, in a feeling manner opened in this meeting a concern which had for some time past rested with much weight upon his mind, to pay a religious visit, in Gospel love, to the inhabitants of some parts of the West Indies. This meeting, being introduced into a deep feeling of sympathy and unity with him in his concern, leaves him at liberty to pursue his prospect, as truth may open the way, with fervent desires that, when his labors of love shall be accomplished, he may be favored to return to his family and friends with the reward of peace."

E. P. P.

## HORACE MANN.

It is not a great while since the news came over the wires that the great Advocate was no more; closely following this intelligence came the news that Horace Mann was gone. *He* will not be eulogized in Faneuil Hall, and there is no need of it. There is not a schoolhouse in Massachusetts where his genius is not enshrined; there is not a child in the State over whom hovers not, though insensibly, the spirit of his beneficence. We put on record a brief summary of the work he has done.

He had been known as the upright lawyer, who would not lend himself to a cause into which he could not carry his moral convictions. He commenced legal practice at Dedham in 1823, and for fourteen years was highly successful, gaining, it is said, four out of every five cases which he undertook, — never undertaking one which he did not believe to be just.

From 1827 to 1837 he was at different times a member of the State Legislature, and in his warm and comprehensive benevolence were elaborated various plans of improvement, moral and educational, and the plan of the hospital for the insane at Worcester.

But in the year 1837 was organized the Massachusetts Board of Education, and Mr. Mann was appointed Secretary. He relinquished a lucrative practice and the fair prospects of political distinction, for the purpose of reanimating the common-school system of Massachusetts. He travelled through the State, taking his own private conveyance, that he might turn aside into the by-roads, visit the schoolhouses in person, and learn by private intercourse the condition of things. In this way eight hundred of these buildings — wretched structures, most of them — came the first year under his notice. He said, as the result of his observation, "Not one third of the public schoolhouses

in Massachusetts would have been considered tenantable by any decent family, out of the poorhouse or in it." The schools were under an irresponsible and sleepy supervision, and the teacher's work was without adequate honor or reward. He entered upon the labor of reform, poured into it the currents of his large benevolence, illustrated it with the light of his brilliant genius, and made it effective by the persuasions of his copious and fervid eloquence. He sought three channels of communication with the public mind, and through these he plied it with facts, with arguments, with rhetoric, with appeals to parental instinct and rebukes of parental cupidity, till slowly that great and inert body called the public began to move and mutter in its sleep. He established the Common School Journal as a channel of communication with the minds of teachers; he went into every county in the State, and delivered public lectures of such power and pungency, that they can hardly be read over at this day without quickening the motion of the pulses. These lectures were delivered sometimes to thin audiences, for "a lecture on education," in the very words that announced it, had a soporific influence. But the audiences were "fit," though "few," and those who went heard something which they could not easily forget or sleep over. But in his Annual Reports he brought to bear his most masterly array of fact and argument and appeal. For twelve years one followed another, each a blow upon the public conscience, and at the same time a repository of wisdom for all coming time on the whole subject of education. The facts were set off with a point and unction which made them the most prevailing "cry for the children" that Massachusetts had ever heard. Strange to say, envy and bigotry opposed him in his philanthropic work, and tried to stop it by combined assaults and misrepresentations. He turned upon them with the keenest blade of the truth he wielded, and cut their forces in pieces, till they vanished from his path,—building up the great system of public instruction with one hand,

and keeping off its foes with the other. Six lines of statistics will show you the result. In 1837, when Mr. Mann began his work, the annual appropriation for the public schools in Massachusetts was \$387,124. Last year it was \$1,341,252,—nearly quadruple. Schoolhouse architecture has undergone a radical improvement. Mr. Mann found the children shut up in ill-ventilated and smoky rooms. "Why put them on short allowance of air," said he, "when God has poured it out forty-five miles deep all over the earth?" He devoted most of one of his Reports to this subject, and the new, handsome, commodious, and well-ventilated structures which rise up every year over the whole State are the best monuments to the memory of Horace Mann. The school districts were formerly little isolated democracies, not much responsible to any body, jealous of managing their own affairs,—and how they managed them, the shabby buildings and starving children bore witness. Through Mr. Mann's wise recommendations, and the use of the school-fund, a system of responsibility was established, through which the affairs of every school in the State are made known to the central board, and the State has a parental watch and care over every child in the Commonwealth. The wages of teachers have been nearly doubled, and the mark of qualification has risen in the same degree. The Normal Schools and the Normal School system in the State are also the creation of Mr. Mann.

During the first years of self-devotion to this noble work, the pittance which he received from the State was not sufficient for his daily bread. Massachusetts could not afford even bodily support to the man who was coining his very life to feed the minds of her children. In the session of 1840, such was the jealousy and opposition excited against the Board of Education, that its friends trembled for its continuance. Rather than peril his beloved cause by asking for more salary, he sold his law library to meet his expenses. Rather than ask for a clerk to share the drudgery of his

office-work, he did it himself in the night hours, when other people slept. He did the work of three men when on half-pay for one. "In doing this," said he, "I know I have cut off ten years from my life." In 1843, he went to Europe at his own expense, to examine the best systems of instruction, particularly those of Prussia and Scotland. He came home, and, instead of publishing a book of travels for himself, he put the treasures of his gathered knowledge into one of his Reports, and gave it to the public with the accustomed prodigality with which he poured out the wealth of his mind for others. Even now, we doubt whether a book of travels can be found more replete with topics of interest, or more beautifully handled, than the Seventh Annual Report to the Massachusetts Board of Education.

In 1849 he brought to a close these twelve years of unrequited toil, through which the present renovated school system of Massachusetts was securely established. Mr. Mann was then chosen as the successor of John Quincy Adams to a seat in the National Congress. The session of 1850 was one of peril and darkness, hardly less than the one in which the Kansas question was decided. The Compromise measures, involving the infamous Fugitive Slave Bill, were to be acted upon. The slave power had just enough force to turn the balance against freedom, and it gave out significant threats that, if necessary to maintain its ascendancy in the House, it would carry in concealed weapons, and massacre its enemies upon the floor. Great names and potent influences were brought to bear, pledging the dear old Bay State to the work of slave-hunting, and to opening the territories to the curse of slave labor. Gradually they went over to the side of oppression, — pulpit, press, and politicians. Mr. Mann for twelve years had been withdrawn from political life, taking no part in it, that he might accomplish the great educational reform which he had at heart. But nobody doubted what side he would take now, who knew the depth and fervor of his philanthropy.



He knew how much it would cost, — old companionships, the good name he had acquired, the praises which began to thicken around his way. All classes of the community had come to appreciate the value of his twelve years' labor for the common schools; and, by what some would call a prudent or conservative course, he might have sat down and enjoyed the golden opinions he had won. But the times needed men, and Horace Mann was one of them. The idea that Massachusetts should contribute or consent to the extension of human slavery! "Is it not enough," said he, "not merely to arouse the living from their torpor, but the dead from their graves? Were I to help it, nay, did I not oppose it with all the powers and faculties that God has given me, I should see myriads of agonized faces glaring out upon me from the future more terrible than Duncan's at Macbeth; and I would rather feel an assassin's poniard in my breast, than forever hereafter to see the air-drawn dagger of a guilty imagination." He led off the public sentiment of Massachusetts in favor of liberty and righteousness. His first speech in Congress was a masterly argument for free over slave labor, in the course of which he dropped truths into the adder ears of the politicians that made them tingle. In his first appearance before his constituents, in a letter addressed to them, he dissected the Fugitive Slave Bill, and laid open its cruelties and abominations. He riddled the false logic which had been used in its support by great men. His argument was calm and respectful towards his opponents, while the reader felt through every sentence the throbbings of his heart. "My words," said he, "have been cool as the telegraphic wires, while my feelings have been as the lightnings that run through them." As he did nothing by halves, but always with the whole of his great heart, it was his fortune to be opposed and assailed in every work he engaged in, whether of educational or political reform; but we do not think he ever went into a controversy without justice on his side, and

without leaving his antagonists crippled or routed from the field.

About the year 1853, Antioch College was organized, and it called Horace Mann to its Presidency. It was the College of the Christian denomination; great hopes were entertained of it, that it would be the means of diffusing learning, unfettered by sectarianism, through the spreading and teeming valleys of the West. But by mismanagement it became loaded with debt. The last six years of Mr. Mann's life were spent in the double labors of instruction and ejecting the burden from the College. He gave of his scanty private fortune and the ample resources of his intellect. Success followed, and the College is free; but its chief benefactor fell in the enterprise. He died at his post, doing the work of three men up almost to the day of his death. He died, not of disease, but of over-work for the good of his fellow-men, at what has been called the grand climacteric, the ninth septenary of human life, or sixty-three years, when the human powers become fully ripe, haply if the fruit does not drop from the tree. It is said by those who witnessed the last hour, that his rich and clear intellect went down in the death-dark with gleamings of splendor more heavenly bright than in his best days. "His ideas, and the language in which he clothed them,"—this is the testimony,— "were really grand, and amazed us all to silence, nay, melted us all to tears. A signal sweetness and tenderness pervaded every word." The riches of the heart, as of the mind, were revealed in the last hour; the deep springs of benevolence which had given such affluence to his mind were made bare, and they touched off the glow of the intellect with all the softness and beauty of the soul. So he lived, and so he died.

Mr. Mann had his faults, philanthropist though he was. His faults of intellect were redundancy of rhetoric. "You would pardon my profusion of figures," he said, "if you knew what troops of them I drive away from me every

day." Perhaps a graver fault was his unmerciful satire, which sometimes stung and maddened like a barb dipped in poison. But we believe he never used this weapon except to cleave down noxious error, and in the defence of truth and justice; never for personal victory; never when there did not lie behind it a great-hearted generosity and a Christian magnanimity. Travelling almost anywhere through Massachusetts, even in corners where the tide of improvement rises slow, you may adopt as his epitaph the well-known inscription over the grave of Sir Christopher Wren, — "If you ask for his monument, look around!" Not his own State, however, has the keeping of his bright and stainless fame. Long since, his writings were quoted on the other side of the ocean, as eloquent expositions of themes most vitally connected with human welfare; and few persons of his generation effected more than he, either by what he was or by what he did, to make the American name a title which good and honorable men would desire to wear.

S.

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"THIS is God's true greatness; this is God's true glory; this is God's true royalty; the greatness, glory, and royalty of loving, forgiving, generous power, which pours itself out, untiring and undisturbed, in help and mercy to all which he has made; the glory of a Father who is perfect in this, that he causeth his rain to fall on the evil and on the good, and his sun to shine upon the just and on the unjust, and is good to the unthankful and the evil; a Father who has not dealt with us after our sins, nor rewarded us after our iniquities; a Father who is not extreme to mark what is done amiss, but whom it is worth while to fear, for with him is mercy and plentiful redemption; — all this, and more, — a Father who so loved a world which had forgotten him, a world whose sins must have been disgusting to him, that he spared not his only begotten Son, but freely gave him for us, and will with him freely give us all things; a Father, in one word, whose name and essence is love, even as it is the name and essence of the Son and Holy Ghost."

## RANDOM READINGS.

## THE CHURCH QUESTION.

WE had resolved to dismiss every church problem for at least one lunar month, and leave the mind at rest. We intended to try the experiment of repose, to be one of the Quietists, to seek for nothing, to renounce logic, to draw no inferences, only to leave the soul open for what might come by the avenues of sense, or through those hidden ways by which the ever working and redeeming Spirit approaches the heart. And for the most part the resolution has been kept. The torpor of the sea-side has been suffered to steal over the whole nature. We have said, — not what can we lay hold of and put to a good use, — but, what will lay hold of us and bind us, and commend itself thereby as strong and good and beautiful? Let us not intermeddle! Let us drift awhile! Let the waves and the wind do their will! Let us see what will come of that! Nevertheless, the old spirit will assert itself. We cannot be wholly quiet. Perhaps, too, we are only yielding to a strong pressure when we set in order a few thoughts upon a topic that has occasioned a good deal of speculation even in midsummer.

Rumors have reached us in our retreat of a plea, by one of our ablest and most earnest Liberal preachers, for more method and form in the ministration of the Gospel, so earnest that many interpreted it as prophetic of a reconstruction of mediæval Ritualism. Unfortunately we were not at Cambridge, to hear the discourse before the Alumni of the Theological School, and as yet it has not fallen under our eye in print. We have gathered its drift only from the newspapers, which, it must be confessed, leave much to be desired by one who would form an estimate of what would seem to have been a very significant utterance. The little that we are moved to present will have therefore no direct reference to any propositions which were stated and maintained in that discourse. The general topic is one that has been upon our mind for years; at the hazard of being styled a "*reactionist*," we have ventured to speak freely about it; and we welcome very eagerly any opportunity for unburdening ourselves still further with reference to the matter. It has long been our con-

viction, that our church methods are not adjusted to the spirit which they would express and foster; and that, whilst our greatest need ever is and ever must be an increase of spiritual and moral vitality, we should also gain a vast deal by a reconstruction of forms, and by an earnest effort to enter into some new relations with our fellow-Christians.

Any discussion of forms and methods is sure to be met at once by the rejoinder, that, if the life is real and deep, all externals will take care of themselves; and if this means that the mind and heart are to be first regarded, and that to multiply forms in order to disguise the poverty of the soul is a most fatal error, the rejoinder is good. But it is obvious to common sense, and a matter of every-day experience, that power may be sadly wasted for want of fitting instruments with which to exercise itself, and forms may be so devised and used as to cherish feeling where it is feeble and fitful. It is better of course to worship according to truth and love in a bare upper-room, than to enact mummeries in the most magnificent cathedral; but why set up the contrast, — why say, we will have earnestness rather than ritual, when, if we please, we can have both? Why throw the whole burden of awakening and keeping alive the religious sentiment of a congregation upon the individual preacher, when the treasures of sacred art are available, not as substitutes for his fidelity, but as the complements of his zeal and activity? It is idle indeed to talk about Church Life, the Broad Church, or the Church of the Future, or any sort of a Church, for those who do not believe in the supernatural origin and character of the Gospel. Other foundation can no man lay than that is laid, which is Christ. Those who do not need a Mediator do not need a Church. Rationalistic preaching cannot find the needed offset in service-books and chants. When Christ is not preached as the Word made flesh, as the Son of God, as the only name under heaven given amongst men whereby we may be saved, the Church has ceased to be a church, ordinances are but solemn mockeries; the preachers have become lecturers, and are entitled to respect for consistency just so far as they frankly say to their congregations: "These old church forms are significant no longer; let us put away childish things, let us lay aside these church vessels as old relics, let us bring no more children to the baptismal font." If there is anything sad and wicked in this world it is for grown-up men and women to *play church*, and keep up ceremonies which have for

them neither significance nor beauty. We honor the worshippers in "Music Hall" for this if for nothing else, that they have no altar, no table of communion. It is, we believe, in strict consistency with the principle of their organization, that they have of late substituted lecturing for worship, and have converted a Sunday service into a week-day oratorical occasion. It is worth a great deal to see where we are, to know who we are connected with, to keep the churches and the pulpits for the preachers of the Gospel, whilst the halls are left open for those who teach in their own name.

But striving always to keep within the Christian fold, and laying the utmost emphasis upon the Gospel speciality, we are free to say that the forms and methods of our Liberal congregations seem to us wholly inadequate to the work which they would do.

1. There has been great carelessness in the fundamental work of introducing new laborers into the various fields of the Gospel ministry. We have suffered matters to take their course in this respect, as if each company of Christians were in all ways independent of every other company, thus striking at the root of all union of churches. Any group of believers, worshippers, or hearers of religious discourse, may of course, if they see fit, elect some one to be their teacher and pastor without any conference with other societies; but then they ought not to account it a strange thing if they are asked to have such teacher or pastor unto themselves. They are content with him; they are willing that their children should grow up under his instruction; — very well, so far as they are concerned; — but perhaps others would not be at all content, perhaps others would be very unwilling to listen to what seem to them crudities or denials of vital truths and essential facts, or, at best, discussions more appropriate to the theological lecture-room than to the pulpit. It seems plain that the teacher who is to circulate amongst the churches should have gained the fellowship of the churches, — should have satisfied in some adequate way, not only his own particular hearers, but the connection at large in which he will be likely to labor. Until, then, we have reformed our Councils for Ordination, to the extent at least of requiring a belief and confession of Christianity from all candidates for ordination, we shall have nothing to rely upon or fasten to, we shall have the Gospel in the morning and a criticism upon the Gospel in the afternoon, and if we make a Service-Book, it may be put into the hands of preachers who cannot honestly use it. We want a large

house. The dwelling which Episcopalianism or Calvinism offers is not large enough. But we do want a house of some kind, and are not going to pretend that we can live in the open air, even though the heavens above us are God's heavens. We must have then a form for the Ordination of Ministers, unless we are ready for that strictest independency which would allow of no ministerial exchanges, and are willing to open our pulpits to a more or less disguised Deism.

2. We want a more congregational form of worship, — a form more manifestly congregational at least. At present the congregation have scarcely any opportunity afforded them for utterance. The preacher finds a great help in the culture of devotional feeling from stirring up the gift that is in him. The word that he speaks profits himself, if it profits no one else, and does not return to him void. The congregation may be profited in the same way by expression; but to this end there must be not only the improvisations of the ministers, but the stated prayers and chantings of the fellow-worshippers. It is common to contrast the freedom and flexibility and personality of the devotions of congregational churches with the rigid, unvarying order of ritualistic societies. But what need of the contrast? Why not secure the good of both methods, and leave a place in the fixed order of service for the introduction of an extempore prayer? The method which prevailed in our New England congregations some twenty years ago did not satisfy the worshippers. In proof of our assertion, take the fact that this order has been very generally enlarged by the addition of selections from the Psalms, read or chanted, sometimes responsively, by voluntaries upon the organ, and the like. Plainly, our service was too meagre before; now it is scarcely the same in any two societies, and the minister must be at considerable pains to explain the method of his church to his substitute. The order misnamed Congregational — misnamed because the congregation can take part only silently — fails to catch the ear or touch the heart of childhood in the majority of cases, makes a demand upon the preacher which can be fully met only in exceptional cases, tends to emphasize the preaching at the expense of the worship, and makes it impossible to substitute afternoon prayers for afternoon preaching, — a change which, if it could be accompanied with an enlargement of our plans of Sunday-school instruction, would be a great gain. And yet we do not like any one of the Liturgies, which one and another of our brethren have prepared, well enough to propose its adoption.



Admirable as they are in many respects, they seem to us entirely inferior to the English Service-Book, with even less modification than it has received in what is known as "The Chapel Liturgy." This Liturgy, somewhat abbreviated perhaps, would, we are persuaded, satisfy our congregations, could they only be induced to set up reading-desks in their houses of worship, and make trial of it, and, besides supplying a beautiful order of devotion, it would exert an admirable conservative influence, and check at once extreme individualism and a conceited Rationalism.

We speak primarily and specially of our Liberal churches; but the want of an order of public worship is felt in many of the congregations called Orthodox, as well as in our own. We have in our mind no mere Athenian hankering after some new thing, but a desire for a well-ordered and beautiful Ritual, which is widely experienced, and must ever be, at all times save those when the tide of the religious life is at its highest point. When the hearts of men are all on fire with new views of truth, and they are eager in proclaiming them, or in seasons of singular spiritual activity, the praying and preaching minister is enough; but even whilst worshipping in the Roman Catacombs the Church of Christ is forming its liturgy,—a liturgy which should be expanded and enriched as the Church grows, developing ever into new forms, the providential expressions of its Divine life. Let us reconstruct upon the old foundations. We have a portion in all liturgies. We are justified in making them more and more Scriptural. The order of worship, which until lately prevailed almost without exception in our New England churches, is admirably fitted for the exercises of the conference-room, and might satisfy the most devout spirits of a congregation; but it must fail, save in the happiest circumstances, to arrest the attention of the great multitude. Hence the diseased appetite for "sensation preaching," and all the humiliating manoeuvres, most fitly called by a quaint friend "*small doings*," which congregations are tempted to employ for keeping up their numbers. We can conceive of a village church conducted upon principles at once so conservative and liberal as to absorb all the various conflicting sectarian elements, and offer to a whole town a religious home at once sacred and cheerful, where the villagers might worship together in peace, sitting at the feet of Christ, and striving through him to enter the Kingdom of Truth and Love, without confusing themselves with discussions of the mysteries of theology or of philosophy.

3. We need in more ways than can here be specified to magnify the Church for adults and for children, to press the claims of its ordinances, to offer its quiet and beautiful sanctuaries for the various solemnities of life, — the consecration of the young, the marriage union, the funeral office ; we need to make our charities church charities ; we need to say the form *is* important, ceremonies *are* significant, ideas should be embodied and clothed, — they ought not to go about like ghosts, formless and voiceless, or with only dreary, ghastly lineaments, and a scarcely audible speech. "This ought ye to have done, and not have left the other undone," should be our word to-day. We must not send away those who crave something symbolic to other communions. Why not provide for them ourselves? Certainly our large freedom should leave the way open for the satisfaction not only of those who are content with the utmost simplicity, but for those also who love to lean upon something outside of them, and can worship more earnestly where ancient words and forms, and a church-like structure, aid in uplifting the soul.

4. But when shall these things be? Not soon, we fear, though they are greatly needed. It is easy in speech and on paper to express our longings for a better understanding between Liberal Christians, who do not forget their Christianity in their liberality, — easy to talk of a new denomination which shall be more Christian than Episcopalian, Calvinistic, or Methodist, and then, in thought, to provide the new company with an order of service which shall run through the year, and shall constitute a bond of union, a precious heirloom, and an assurance of stability, as the Church passes from father to son. But how are these visions to be realized? The ministers alone cannot achieve so much. The ministers are not the congregations. When anything of the kind is proposed, it is found that some at least are much disturbed, and tell us that the worship of the Church would be spoiled for them by any departure from the simplicity of our Puritan ancestors. Finding that the matter is not vital, the minister refrains from pressing it, and contents himself with some partial approaches to the thing desired, which are open to the serious objection, that they are neither this nor that, and are very likely to awaken a longing and cultivate a taste for ritual which they do not satisfy, and so alienate from the churches the very persons to whom we should naturally look to sustain the new order could it be fairly set on foot. There would seem to be nothing for us, save to

encourage the freest expression of each one's most earnest and mature thought upon this interesting subject, and wait for what the times may bring forth. It is obvious enough that our churches are in a transition state, both as to doctrine and ritual. The denominations overlap each other on every side. The day invites the efforts of a commanding and constructive mind, too large and earnest and well taught to be the servant of any sect. When he appears, the Spirit will give us order and beauty again through him, the churches shall have rest and a common life, and the sanctuary shall not be the dismal forsaken place it often is now. The heaviest responsibility in this matter rests upon those whose orthodoxy is unquestioned, and whose liberality would be costly and significant. We are inclined to believe that from them rather than from us help must come. Let them welcome those outside of the popular Christianity, who, as they well know, believe in the Gospel as earnestly as they believe in it, and propose to them for a doctrinal symbol a plain Scriptural confession, and for a service-book a Scriptural Liturgy, and they will find many ready to separate themselves from all fellowship with deniers, and to gather into a Broad Church of Christ, which shall offer continually upon its altar the bread that comes down from heaven, and the water of everlasting life. Until that Church shall be opened, we must do what we can; we must use our freedom wisely, neither going about unclad, nor being in any haste to put on garments which our brother-Christians are fast outgrowing. It is something to have expressed a sense of want, — to have given to the expression a certain definiteness, — were it only to signify thus that we do not account ourselves to have attained. It is something to have said distinctly, that we do *not* mean, God willing, to drift away from the Church of Christ, and accept for the Gospel a Naturalism as meagre as it is conceited, as cheerless as it is dictatorial. It is something to have said, that we do *not* mean at this late day to go out into the wilderness and separate ourselves from all that our wise and believing fathers have builded; that we shall *not* leave our dwelling because it needs to be repaired and enlarged; and that, whilst we would exercise the largest hospitality and the most abounding charity, we hold it to be a first necessity of the householder in Church and State to choose his companions and guard his fellowship.

E.

August 11, 1859.

WE received, as we were going to press, this affectionate tribute to the memory of one known to many of our readers.

## TRANSMITTED LIFE.

SUGGESTED BY THE STRENGTH AND BEAUTY OF CHARACTER OF THE LATE  
MRS. MUZZEY, OF NEWBURYPORT.

In the deep places of the soul,  
Where hidden springs of being lie,  
Ancestral influences roll  
Their mingling tide of various dye.

Volcanic, 'mid our even path,  
Dashes within some Geyser spring  
Of strength or daring, love or wrath,  
That o'er our lives a strangeness fling ;

Ourselves we praise or blame, or count  
Its influence from above, below,  
Nor trace afar th' ancestral fount  
That still wells out its sudden glow.

But here a mother's living stream  
Pours through each child its fertile course ;  
How much of what they are and seem  
Is outgrowth from its secret force !

O, how her strong and buoyant tide  
Her convoy floats o'er rocks and sand,  
On gently through life's ocean wide,  
Towards anchorage on a heavenly strand !

Softly, with fond encircling waves,  
At ebb or flood, with constant force,  
Each kindred keel unceasing laves,  
And lifts it on its storm-vexed course.

Fountain of strength within their breast,  
Of purest wave, life-giving river,  
Thy sacred influence never rest,  
But course thy children's veins forever !

W. H. B.

## NOTICES OF BOOKS.

*The Suspense of Faith. An Address to the Alumni of the Divinity School of Harvard University, Cambridge, Mass.* Given July 19, 1859. By HENRY W. BELLOWES. New York: C. S. Francis & Co. 1859.—Under the head of "Random Readings" we have set down a few thoughts of our own, suggested by what had reached us through the newspapers of the above Address, which has since come to hand from our friends Messrs. Crosby, Nichols, & Co. We have read the discourse with deep interest, but we cannot refrain from expressing surprise that the views of the speaker should have been regarded as novel, even in our Liberal connection. In a very humble way to be sure, and yet very earnestly, this journal has for years been saying that Protestantism in the hands of many Unitarians had reached a false and pernicious extreme; that, in order to resist successfully the fatal tendencies of the denomination without abandoning a true Christian liberality, it was needful to reaffirm under new forms some of the old truths, and to emphasize afresh some instrumentalities which through misuse had fallen into undeserved neglect. In our humble way, we too have again and again said, that "the ideas which lay in the minds of the authors of the Athanasian and Nicene Creeds were essential ideas,"\* "that the centrifugal epoch of humanity has for this swing of the pendulum at least reached its bound,"\* that the Church is outworn and useless "if the Gospel mean only or chiefly what it now passes for with most noble spirits, a mere revelation of truth,"\* and that "the common consciousness of God, which is the Gospel, none partake who wilfully cut themselves off from the body of Christ";\* and by so saying have grieved some whose friendship and fellowship were very dear to us, and have been incorrectly supposed to mean that Unitarianism is a failure, as Calvinism or Episcopalianism or Methodism is not a failure. Others, whose affectionate loyalty to Christ has been attested by lives of the most exemplary Christian fidelity, and from whose Christian companionship nothing save their own act can ever divide us, and with whom we pray ever to be joined in all Christian offices of the pulpit, of the congregation, and of the home, cannot see the matter as we see it, but firmly hold and most successfully preach a Gospel which in our own hands would soon lapse into Rationalism; but we must none the less say, that the direction indicated by Dr. Bellows seems to us the only true and safe direction; that if Liberal Christians could take it earnestly and manfully, many who are now in the bondage of sect would be found with them by day, as they are now with them by night, and they would gain a hold upon the world such as has never yet been theirs. There is no need that we should bespeak for so eloquent and so timely a discourse a large and thoughtful company of readers.

E.

\* Address.